History of Tartaria

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Preface

The history of the world as it has been taught for centuries is a carefully constructed fiction. The conventional chronology, fixed in the XVI–XVII centuries by Joseph Scaliger and his followers, stretches human civilization across thousands of phantom years filled with duplicated events, artificially aged chronicles, and misdated astronomical records. Mathematical and statistical analysis of king lists, dynastic parallels, reign durations, textual structures, and celestial phenomena — especially solar and lunar eclipses, planetary positions in zodiacs, and star catalogs — reveals that the greater part of what is called "ancient" and "early medieval" history is in reality a reflection of events that took place between the X and XVII centuries A.D.

The central actor in this compressed and genuine history is the vast Russian-Turkish Imperium, known in the New Chronology as Tartaria (also the Horde-Ataman Empire, Russia-Horde, or the Great Empire). This was no distant steppe nomad confederation invented in later chronicles; it was the unified military-administrative, cultural, and economic power that dominated Eurasia from the Pacific to the Atlantic, from Scandinavia to Egypt, and from China to Western Europe. Its rulers — the Khans, Czars, Atamans, and military governors — administered territories through a sophisticated system of Horde military organization, Cossack armies, river and land trade routes, and a single imperial coinage and architecture style that left unmistakable traces across continents.

The rise of Tartaria did not begin in the XIII century with an abrupt "Mongol invasion" from nowhere, as the Scaligerian version claims. Its foundations were laid earlier, in the X–XI centuries, when the core Russian-Turkic principalities coalesced into a military-political entity capable of rapid expansion. This initial consolidation occurred in a compact but strategically vital heartland centered on several key cities and regions that would remain the political and spiritual backbone of the Imperium for centuries.

The primary centers of power in the X century, as reconstructed from dynastic lists, chronicle parallels, and material evidence (coin finds, sword typologies, fortress architecture), were:

- Novgorod the Great — the northern capital, major trading hub on the Baltic-Volga route, seat of early princely and veche authority, and cradle of the future line of "Khans of Novgorod."
- Kiev — the southern stronghold controlling the Dnieper trade artery, still a significant outpost linking the forest zone with the steppe and Black Sea world.
- The Suzdal–Rostov–Vladimir triangle in the Volga-Oka interfluve — the emerging military-administrative core where the future imperial power would concentrate most decisively.

These three poles — Novgorod in the north, Kiev in the south, and the Vladimir-Suzdal lands in the northeast — formed the original Russian-Turkic nucleus. Here the synthesis of Slavic and Turkic military traditions, administrative practices, and cultural elements took place. The mixed population, shared military organization (early forms of what would become the regular Horde army and Cossack formations), and control over the great river systems laid the groundwork for the explosive unification and conquests that followed.

By the end of the XI century this core had already begun to project power outward, but it was in the XIII century that the Imperium crystallized into its full world-historical form under the great Khans of the unified Horde. The present reconstruction begins here, at the genuine historical starting point, and proceeds step by step through the evidence assembled in the seven volumes of *History: Fiction or Science?* and the supplementary materials of the New Chronology project.

What follows is not a critique or a hypothesis. It is the restored chronicle of Tartaria — the Russian-Turkish Imperium — presented as the central axis of medieval and early modern world history.

The X–XI Century Foundations: The Russian-Turkic Core

In the X century A.D., the territory that would become the heart of Tartaria — the Russian-Turkish Imperium — was already coalescing into a unified military-political entity. This was not a sudden appearance of nomads from the east, as later Scaligerian chronicles invented, but a natural synthesis of Slavic and Turkic elements within the forest-steppe zone of Eastern Europe. The population of these lands shared a common military tradition, river-based trade economy, and administrative practices that emphasized centralized princely power supported by mobile armed forces.

The three principal centers that dominated this early phase were:

- **Novgorod the Great**. Situated on the northern trade routes connecting the Baltic Sea with the Volga basin, Novgorod served as the primary political and commercial hub. It was the seat of veche (popular assembly) governance combined with strong princely authority. Archaeological and chronicle evidence points to advanced metalworking, including the production of characteristic straight swords and sabers that later became hallmarks of the Horde military. Novgorod's rulers maintained close ties with Scandinavian and Baltic elements, but the core power remained Slavic-Turkic. This city would evolve into the northern capital of the Imperium and the origin point of the line later identified as the "Khans of Novgorod."
- **Kiev**. As the southern anchor on the Dnieper River, Kiev controlled the vital waterway linking the Black Sea with the northern forests. In the X–XI centuries it functioned as a major fortified trading post and military outpost. The city's chronicles describe a mixed population of Slavs, Turkic steppe groups (Pechenegs, Cumans/Polovtsians in later terminology), and Varangian elements integrated into the local military structure. Kiev's role diminished over time as power shifted northeast, but in this foundational period it remained a key southern stronghold of the emerging Imperium.
- **The Suzdal–Rostov–Vladimir triangle**. This northeastern region, centered on the Volga-Oka interfluve, emerged as the decisive future core. The lands around Suzdal, Rostov, and the growing settlement of Vladimir possessed rich agricultural resources, dense forests for defense, and direct access to the Volga trade artery. Here the synthesis of Slavic settled life with Turkic military mobility reached its highest development. The local princes built fortified wooden-earth citadels (detinets) and maintained standing armed forces capable of rapid campaigns. This area would become the administrative and military nucleus of the full Horde state in the XIII–XIV centuries.

These centers were interconnected by river systems — the Volga, Oka, Dnieper, and northern waterways — forming a natural network for troop movement, tribute collection, and commerce. Coin finds from the period show early minting traditions with Arabic-style dirhems adapted to local use, reflecting trade links with the Muslim world but under independent Russian-Turkic control. Sword typologies (straight double-edged blades with characteristic crossguards) and horse harness elements indicate a unified military culture already in formation.

By the late X and early XI centuries, this core had begun to assert dominance over neighboring principalities. The princely dynasties — later duplicated in chronicles as "ancient" Rurikids or reflected in Biblical and Roman king lists — ruled with the support of druzhina (retinue) forces that combined infantry from the forest zones with cavalry drawn from steppe traditions. This military-administrative model proved highly effective and scalable.

The XI century saw the first outward projections of power: campaigns southward toward the Black Sea and Caucasus, northward into the Baltic, and eastward along the Volga toward the Urals. These were not chaotic raids but organized expansions aimed at securing trade routes and incorporating allied Turkic groups. The Imperium was not yet global in reach, but the structural foundations — centralized khan/princely authority, regular armed forces, tribute system, and cultural synthesis — were firmly in place.

The transition to full unification would occur in the XIII century, when a single supreme Khan (identified in the reconstruction as Georgy = Genghis Khan from the Yaroslav dynasty) forged the disparate principalities into the unified Horde-Ataman Empire. Until then, the X–XI centuries represent the genuine cradle of Tartaria: a compact, dynamic Russian-Turkish state poised for world conquest.

The XI–XII Centuries: Consolidation and Early Expansion

During the XI and XII centuries, the Russian-Turkic core — centered on Novgorod, Kiev, and the Vladimir-Suzdal lands — underwent steady strengthening and internal unification. This period marks the transition from a loose confederation of principalities to a more centralized military-administrative system that would enable the rapid imperial expansion of the following century.

Key developments included:

- **Shift of the political gravity northeastward**. While Kiev retained symbolic and ecclesiastical importance (as the seat of the metropolitan see), real power increasingly concentrated in the Vladimir-Suzdal region. Princes such as Yuri Dolgoruky (founder of Moscow as a fortified outpost) and his successors expanded fortification networks, developed agriculture on the fertile Oka-Volga lands, and built up standing military forces. This northeastern core proved more defensible against external threats and better positioned for control over the vast eastern and northern territories.
- **Integration of steppe elements**. The Turkic groups of the Great Steppe (historically labelled Pechenegs, Cumans/Polovtsians, and others in Scaligerian sources) were not external invaders but integral components of the emerging Imperium. Many steppe clans entered into alliances, service, or direct incorporation under Russian princely authority. This

fusion produced the characteristic Horde military model: heavy cavalry armed with composite bows, sabers, and lances; mobile light horsemen for reconnaissance and flanking; and disciplined formations capable of coordinated large-scale maneuvers. The Cossack tradition — originally the frontier armed service class — traces its roots to this era as the regular mobile force of the future Horde.

- **Administrative and economic foundations**. A unified tribute system (dan') emerged, collecting resources from subject principalities and steppe tribes. River trade intensified along the Volga (linking to the Caspian and Central Asia), the Dnieper (Black Sea access), and northern routes to the Baltic. Coinage remained eclectic — Arabic dirhems circulated widely, but local imitations and adaptations appeared, foreshadowing the independent minting of the full Empire. Fortified cities grew in number and size; wooden-earth kremlins were reinforced with stone elements in key centers.
- **Dynastic consolidation**. The ruling line, later duplicated in chronicles as the Rurikids or reflected in Biblical patriarchs and Roman emperors, maintained continuity through inter-princely marriages and succession practices that emphasized seniority and military merit. Statistical analysis of reign durations and parallel sequences (as detailed in Volume 2) shows clear overlaps with later “ancient” dynasties, confirming that these medieval rulers are the originals, not copies of phantom antiquity.

By the end of the XII century, the Imperium had achieved sufficient cohesion to launch more ambitious campaigns. Northern principalities under Novgorod influence expanded into the Baltic and Finnish lands; southern forces secured the Black Sea steppe corridor; northeastern armies pushed toward the Urals and Volga Bulgars. These were not mere raids but strategic incorporations aimed at securing flanks, trade monopolies, and tribute streams.

The stage was now set for the decisive unification under a supreme Khan in the XIII century. The figure identified in the reconstruction as Georgy (Yuri) — from the Vladimir-Suzdal dynasty and equated with the historical Genghis Khan through dynastic parallelism and chronicle analysis — would forge the disparate elements into a single, unstoppable Horde-Ataman state. This unification was not an external conquest from distant Mongolia but an internal consolidation of the already existing Russian-Turkic power base, accelerated by a charismatic leader and the proven military-administrative model.

The XIII century thus represents the explosive crystallization of Tartaria into its imperial form — the Great = Horde Empire that would soon dominate Eurasia.

The XIII Century: Unification under the Supreme Khan and the Birth of the Great Horde-Ataman Empire

The XIII century marks the decisive turning point in the history of Tartaria. What had been a powerful but regionally concentrated Russian-Turkic state in the X–XII centuries transformed into the unified, world-spanning Horde-Ataman Empire through a rapid and decisive consolidation under a single supreme ruler.

This supreme Khan is identified in the reconstruction as Georgy (Yuri) from the Vladimir-Suzdal princely line, equated through dynastic parallelism, reign-duration statistics, and chronicle overlaps

with the figure later known in Scaligerian sources as Genghis Khan. Far from being an external conqueror arriving from distant steppes, he emerged from within the existing northeastern core — the Suzdal-Rostov-Vladimir triangle — as the leader who united the fractious principalities, steppe alliances, and military forces into one centralized Imperium.

Key events and structures of this unification:

- **Centralized supreme authority**. The Khan assumed absolute military and administrative command, supported by a council of senior princes and Atamans (military governors). This replaced the earlier system of semi-independent principalities with a hierarchical chain of command directly subordinate to the central Horde court. The capital shifted decisively to the Vladimir lands, with Sarai (on the Volga) later becoming a major administrative seat for the southern and eastern provinces.
- **The Horde military machine**. The regular army of the Imperium — the Horde proper — was formalized as a standing, professional force. It combined heavy armored cavalry (core from Russian principalities), light steppe horsemen for rapid strikes, and disciplined infantry detachments. Cossack formations served as the mobile frontier and reconnaissance units. This army proved invincible in coordinated campaigns due to superior organization, mobility, and logistics supported by the river network and tribute system.
- **Great campaigns and territorial expansion**. From the 1220s–1240s onward, the unified Horde launched sweeping operations:
    - Eastward: incorporation of the Volga Bulgars, Urals, and Siberian territories.
    - Southward: control over the Black Sea steppe, Crimea, and approaches to the Caucasus and Byzantium.
    - Westward: advances into Eastern and Central Europe, reaching Poland, Hungary, and the Adriatic.
    - These were not destructive raids but strategic conquests aimed at establishing permanent administration, tribute collection, and military garrisons. Many regions submitted voluntarily or through negotiated alliances, recognizing the Khan's suzerainty.
- **Administrative innovations**. The Empire adopted a sophisticated yam (postal-relay) system for rapid communication across vast distances. Tribute (yasak) was systematized, coinage standardized (with silver and copper issues bearing imperial tamgas and Arabic-influenced legends adapted to local use), and a network of uluses (provinces) placed under loyal Atamans. This structure allowed effective governance over millions of square kilometers without constant direct occupation.

By the mid-XIII century, Tartaria had become the undisputed dominant power in Eurasia. Its reach extended from the Pacific coasts (through allied eastern khanates) to the borders of Western Europe, from the Arctic fringes to the Nile and Mediterranean approaches. The Imperium's cultural synthesis — blending Slavic administrative traditions, Turkic military ethos, and elements absorbed from conquered regions — produced a unique imperial identity that left lasting architectural, artistic, and numismatic traces.

This unification was internal and organic: the “Mongol invasion” of Scaligerian textbooks is a phantom narrative created in the XVI–XVII centuries to obscure the true Russian-Horde origins of

the Empire. The XIII-century surge under Georgy/Genghis and his successors (including Batu-Khan, who oversaw the western campaigns) represents the genuine birth of the Great Horde-Ataman Empire — Tartaria at its most expansive and unified.

The XIV century would see this Empire reach its zenith, with global administration, monumental construction, and the establishment of satellite states across continents.

The XIV Century: Zenith of the Horde-Ataman Empire

The XIV century represents the absolute peak of Tartaria — the Russian-Turkish Imperium — in territorial extent, administrative sophistication, military dominance, and cultural influence. Following the XIII-century unification under the supreme Khan (Georgy/Genghis and successors including Batu-Khan), the Empire achieved full maturity as a global superpower. No other polity in recorded history matched its scale or integrative capacity during this era.

Territorial reach at its maximum
By the mid-XIV century, the Horde-Ataman Empire controlled or directly influenced an immense contiguous domain:

- From the Pacific shores and eastern Siberian khanates in the east,
- Across the Volga-Ural heartland, Central Asian steppes, and Chinese border regions,
- Through the Russian principalities, Black Sea steppe, Caucasus, and Crimea in the south,
- Extending westward into Eastern and Central Europe (including parts of Poland, Hungary, the Balkans, and approaches to the Adriatic and Baltic),
- With satellite administrations and tribute-paying regions reaching toward Scandinavia, Egypt (via Mamluk alliances), and even distant projections into the Mediterranean and Indian Ocean trade networks.

This was not mere conquest but systematic incorporation: local rulers retained internal autonomy under Horde suzerainty, paying tribute (yasak) and supplying troops while adopting imperial military standards, coinage, and administrative titles.

Administrative and economic maturity
The Empire operated through a refined ulus system — provincial divisions governed by appointed Atamans (military governors) loyal to the central Khan. The yam postal-relay network ensured rapid communication across thousands of kilometers. Tribute flowed in goods, silver, and manpower; standardized coinage (silver dinars/dirhems with tamgas, copper puli, and local imitations) circulated empire-wide, reflecting economic unity. Major urban centers flourished:

- Sarai-Batu and Sarai-Berke on the Volga as southern administrative capitals,
- Vladimir, Suzdal, and later Moscow as northeastern political nuclei,
- Novgorod retaining its commercial primacy in the north,
- Kazan, Astrakhan, and Crimea as key southern trade gateways.

Military and cultural synthesis
The Horde army remained the most effective force on the planet: disciplined heavy cavalry, composite-bow archers, siege engineers, and Cossack mobile units formed an unbeatable

combination. Architectural legacy included white-stone churches and fortresses in the Vladimir-Suzdal style, steppe khan palaces, and fortified trading posts. Cultural fusion produced a distinctive imperial art: illuminated chronicles, metalwork with Slavic-Turkic motifs, and a shared Orthodox-Islamic tolerance under central authority.

Global reflections and parallels

Dynastic statistics and textual parallels show that XIV-century Horde events appear duplicated in later “ancient” and “medieval” chronicles: Biblical kingdoms, Egyptian pharaoh lists, Roman emperors, Byzantine basileis, and European royal houses all reflect shifted versions of the same Russian-Horde rulers and campaigns. Astronomical datings of zodiacs and eclipses confirm no events predate the XI century, with many key “ancient” horoscopes aligning precisely to XIV-century reigns.

The Empire's zenith also sowed seeds of future strain: vast distances challenged centralized control, and internal dynastic rivalries emerged. Yet in the XIV century, Tartaria stood unchallenged as the Great Empire — the true axis around which Eurasia revolved.

The XV–XVI centuries would bring both expansion into new territories (including deeper European colonization) and the beginnings of fragmentation that reshaped the world order.

The XVI century brought Tartaria to the pinnacle of its cultural and economic synthesis as the Russian-Turkish Imperium integrated the vast territories colonized in the preceding centuries. From the core Russian lands the Horde-Ataman administration directed a unified system that spanned Eurasia with Western Europe functioning as the westernmost provinces brought under imperial control during the great westward emigration waves of the XIII to XV centuries. These regions had been largely uncolonized wild lands sparsely inhabited by small scattered tribes prior to the arrival of the Horde colonists. The emigrants soldiers craftsmen and administrators from the imperial heartland founded the first major cities constructed roads castles and cathedrals and established organized states across what had been empty territories. This process reflected in biblical accounts as the conquest of the Promised Land transformed Europe from a peripheral wilderness into a civilized extension of the Great Empire. Local populations existed but were too few and disorganized to create the monumental European civilization on their own; it was the Horde's structured colonization that built the foundations of mediaeval Europe.

At this height the Empire's global influence manifested in a shared cultural framework with standardized military traditions architectural styles and economic practices extending from the Pacific to the Atlantic. The synthesis of Slavic and Turkic elements produced a rich imperial legacy evident in coinage art and governance. However the vast distances and growing autonomy in the distant western provinces began to foster tensions. The Reformation emerging in the XVI century initially presented as religious reform but in reality served as a separatist movement against central Horde authority accelerating the fragmentation that would define the XVII century. Dynastic rivalries between the northern Russian line and southern Ataman branches further strained unity setting the stage for the Empire's eventual dissolution into independent states.

The XVII century would witness the full unfolding of this fragmentation with the western provinces breaking away and the deliberate distortion of history to obscure Tartaria's foundational role in world civilization.

Part II

Tartaria in Europe

The True History of Rome

When we approach Rome within the reconstructed chronology, we do not begin in the remote centuries before Christ. The image of a vast classical civilization flourishing a thousand years before the medieval period belongs to the later chronological framework created in early modern Europe. In the compressed historical model, the events attributed to ancient Rome are largely reflections of medieval imperial history, primarily between the eleventh and fifteenth centuries.

The so-called Roman Kingdom, Roman Republic, and Roman Empire represent layered narrative duplicates of later imperial structures. The long sequence of Roman emperors, stretching from Augustus through the third and fourth centuries, mirrors medieval dynastic sequences that can be placed securely within the period of the great Eurasian Imperium. The length of reigns, patterns of civil wars, alternating strong and weak rulers, and recurring reforms form structures that repeat in medieval imperial history.

The figure known as Augustus, traditionally placed in the first century before the new era, corresponds in structural position to a foundational imperial ruler of the high medieval period. His role as restorer of order after civil conflict reflects the consolidation phase that follows internal struggle within the imperial center. The Pax Romana, described as a long peace across the Mediterranean, mirrors the fourteenth century consolidation of Tartarian authority across vast territories.

The division of the Roman Empire into Western and Eastern halves reflects a real administrative bifurcation, but not in the fourth century as traditionally claimed. Instead, it corresponds to the division between western European provincial administrations and the eastern imperial core. The entity later called Byzantium is not a survival of antiquity, but the eastern imperial capital functioning during the height of the medieval Imperium.

Constantinople, traditionally founded in the fourth century, occupies a central role in this duplication. Its prominence in medieval political, military, and religious affairs is undeniable. In the reconstructed chronology, Constantinople functions as one of the primary capitals of the Eurasian Imperium during the thirteenth to fifteenth centuries. The narrative of its foundation in late antiquity and its survival for a thousand years before falling in 1453 is a stretched and displaced account of medieval events compressed and shifted backward.

The fall of Rome in 476, long considered the symbolic end of antiquity, does not mark a collapse of civilization. Instead, it reflects internal imperial reorganization during the medieval period. The so-called barbarian invasions correspond to military realignments inside the broader imperial system. Gothic, Vandal, and Hun invasions are not external destructions of a classical world but represent forces operating within the same Eurasian military sphere that later historiography separated artificially.

The Huns in particular occupy a crucial position. In traditional chronology they appear in the fourth and fifth centuries as a terrifying nomadic force descending upon Europe. In the compressed framework, their appearance corresponds chronologically to the expansion phases of Tartaria. The displacement of these events into deep antiquity created the illusion of multiple separate waves of steppe conquest, when in reality these narratives reflect different aspects of the same medieval imperial expansion.

The long list of Roman emperors also reveals patterns that mirror later medieval sequences. Periods of rapid succession, soldier-emperors, assassinations, short reigns, and restorations repeat in ways that statistical comparison identifies as parallel dynastic streams. These parallels are not vague similarities but structural correspondences in reign lengths and political rhythm. When aligned chronologically within the medieval period, the duplication becomes coherent and removes the need for a separate ancient Roman millennium.

The legal and administrative sophistication attributed to Rome also fits naturally within the medieval imperial context. Codified law, taxation systems, provincial governance, road networks, and military frontiers are fully consistent with the capabilities of the fourteenth and fifteenth centuries. There is no necessity to project such systems a thousand years earlier. The so-called Roman roads, often presented as inexplicable achievements of deep antiquity, are more plausibly understood as infrastructure of the medieval Imperium that unified Eurasia.

The cultural phenomenon called the Renaissance, traditionally described as a rediscovery of lost classical knowledge, gains new meaning within this framework. Rather than rediscovering a civilization that vanished a millennium earlier, Renaissance scholars were reinterpreting the immediate imperial past. The transformation of medieval imperial history into classical antiquity occurred gradually during the fifteenth and sixteenth centuries. Texts were edited, chronologies expanded, and events reassigned to remote centuries. Rome became ancient, while the true medieval Imperium receded from memory.

The papacy's evolving role must also be reconsidered. The bishop of Rome appears in the traditional narrative as a figure whose authority stretches back to apostolic times. In the reconstructed model, the consolidation of papal political authority aligns with the later medieval power struggles within the western provinces of Tartaria. As western Europe gradually separated from central imperial authority, Rome became the ideological nucleus of a new historical narrative. Establishing a deep antiquity for Roman authority strengthened claims of independence from the eastern imperial core.

The Crusades, traditionally placed between the eleventh and thirteenth centuries, overlap chronologically with the very period assigned to ancient Roman imperial conflicts when duplication is taken into account. Military campaigns toward the eastern Mediterranean reflect internal struggles over control of key imperial territories. When the chronology is artificially extended backward, these conflicts are split into two separate eras: Roman wars of expansion and medieval crusading expeditions. In the compressed timeline they form parts of a continuous historical process.

Thus, ancient Rome is not eliminated but repositioned. It becomes a reflection, a literary and chronological double of the medieval Eurasian Imperium centered in the Russian–Turkish sphere

and its western administrative extensions. The grandeur attributed to antiquity belongs to the real historical achievements of the medieval period.

By relocating Rome into the eleventh through fifteenth centuries, the apparent thousand-year gap between antiquity and the Renaissance disappears. European history becomes continuous rather than broken into an artificial classical age, dark age, and revival. The so-called dark ages represent nothing more than the misdated and partially duplicated early phases of imperial consolidation.

This reinterpretation of Rome is foundational because all of Western European history rests upon the classical framework. Once Rome is repositioned chronologically, the histories of Italy, Germany, Spain, and England must also be reexamined.

We therefore continue westward and northward, examining how the imperial structure manifested in Italy and how the western provinces gradually detached themselves from the core of Tartaria.

When Rome is repositioned within the medieval framework, the history of Italy ceases to be the story of a civilization that rose in antiquity, collapsed, and then revived. Instead, Italy becomes one of the principal western regions of the Tartarian Imperium during its mature phase, later transforming itself into an independent ideological center.

The Italian peninsula occupied a strategic position in the Mediterranean network. Its ports connected western Europe, North Africa, and the eastern Mediterranean. During the height of the Imperium in the thirteenth and fourteenth centuries, control of these maritime routes was essential. The cities traditionally described as independent maritime republics—Venice, Genoa, Pisa—functioned within the broader imperial commercial system. Their fleets were not isolated entrepreneurial ventures but components of a coordinated Eurasian trade structure.

Venice in particular presents features that align naturally with a late medieval imperial node. Its political structure, its connection to Constantinople, and its role in eastern campaigns reflect not a distant classical survival but an active participant in imperial administration. The so-called Fourth Crusade and the redirection of forces toward Constantinople reveal internal struggles over control of the imperial capital rather than a religious expedition detached from geopolitical reality.

Florence, often celebrated as the cradle of Renaissance culture, illustrates the transformation of provincial administration into financial autonomy. Banking houses emerged as powerful institutions precisely during the period when imperial authority began to fragment. The Medici ascendancy corresponds to the later phase of western consolidation, when local elites began asserting ideological independence from the eastern core.

The Renaissance itself must be understood as a political-cultural reorientation. During the fifteenth and sixteenth centuries, Italian scholars began systematically editing, compiling, and reinterpreting texts. Manuscripts were reorganized into a structured antiquity. Chronological frameworks were expanded backward. Figures of the recent medieval past were projected into remote centuries. This process did not occur instantly but gradually solidified into a coherent alternative past.

The architectural program of Rome also belongs to this transformative period. Monumental building campaigns, basilicas, and administrative complexes arose in the fifteenth and sixteenth centuries, yet they were attributed to emperors of the first centuries of the new era. The displacement of construction chronology created the illusion of extraordinary antiquity. In reality,

the technological and artistic capacities visible in these structures align fully with late medieval engineering and craftsmanship.

The papacy's assertion of universal authority intensified precisely when the western regions sought autonomy from the imperial center. By constructing an apostolic lineage stretching deep into antiquity, the Roman Church anchored its legitimacy in a past that predated the Imperium itself. This chronological expansion provided ideological independence. If Rome was ancient and supreme long before the Eurasian empire, then western sovereignty could be justified as restoration rather than rebellion.

The narrative of persecutions in early Christian centuries also reflects duplicated medieval religious conflicts. Disputes between imperial authority and reformist movements were reassigned to imaginary ancient emperors. Thus Nero, Diocletian, and other persecutors appear in distant centuries, while the structural pattern of religious suppression corresponds to later medieval tensions within the Imperium.

As the fifteenth century progressed, Italy increasingly defined itself as heir to a classical civilization rather than as a province within a still-living Tartarian imperial system. This shift was not merely cultural but political. The western elites required a new historical identity to legitimize separation. Antiquity provided that identity.

By the early sixteenth century, the intellectual foundations of classical history had been laid. Printing accelerated the stabilization of the expanded timeline. Once texts were fixed in printed form, the extended chronology gained permanence. The memory of a unified Eurasian Imperium faded behind the monumental façade of ancient Rome.

Thus Italy represents both a central component of Tartaria's western structure and the birthplace of the chronological transformation that reshaped global history. From here the reinterpreted antiquity radiated outward into Spain, Germany, France, and England.

We now move to the Iberian Peninsula, where imperial military power and later transatlantic expansion intersect.

Spain and the Western Military Frontier

The Iberian Peninsula occupies a decisive place in the transformation of the Tartarian Imperium. In conventional history, Spain appears as a land conquered by Muslims in the eighth century, gradually reconquered by Christian kingdoms in a long process called the Reconquista, and finally unified in the late fifteenth century before embarking on overseas expansion. Within the reconstructed framework, this sequence represents a displaced and stretched account of medieval imperial administration and subsequent western consolidation.

The so-called Islamic conquest of Spain, traditionally dated to the year 711, reflects military movements that belong to the broader expansion of the Eurasian Imperium. The division between "Muslim" and "Christian" zones does not signify a clash of alien civilizations, but the coexistence of religious-administrative branches within a single imperial system. Religious identity in this

period functioned as an administrative and military alignment rather than as an absolute civilizational boundary.

The narrative of centuries-long struggle between Christian kingdoms in the north and Muslim emirates in the south mirrors internal reorganization. The alternating advances and retreats, shifting alliances, and changing frontiers resemble provincial power adjustments within the imperial framework. When compressed into the correct chronological position, these conflicts align with the thirteenth to fifteenth centuries, the same period in which Tartaria consolidated and then began fragmenting.

The figure of El Cid, placed in the eleventh century in traditional chronology, reflects a medieval military commander operating within this environment of fluid allegiances. His service under both Christian and Muslim rulers demonstrates that the rigid religious division described later was not yet solidified. Instead, political and military loyalty operated within a shared imperial context.

By the fifteenth century, the crowns of Castile and Aragon consolidated authority across the peninsula. This unification corresponds to the western provinces asserting centralized control during the weakening of the eastern imperial core. The marriage of Ferdinand and Isabella marks not the end of an ancient reconquest, but the crystallization of a western administrative bloc.

The conquest of Granada in 1492, traditionally described as the final victory over Islamic Spain, can be understood as the termination of a regional administrative autonomy rather than the expulsion of a foreign civilization. The rapidity with which the unified Spanish crown redirected its military resources toward overseas ventures suggests that the Iberian forces were already integrated into a larger strategic vision.

Spain's military capacity in the late fifteenth and early sixteenth centuries was formidable. Its armies demonstrated organizational sophistication, logistical coordination, and technological advancement. These characteristics are consistent with inheritance from the broader Tartarian military tradition. The famed Spanish infantry formations of the sixteenth century reflect disciplined structures that did not arise spontaneously but developed from earlier imperial patterns.

The Inquisition, established in the late fifteenth century, must also be reconsidered within this framework. Rather than a medieval survival of ancient religious policing, it represents the effort of the newly consolidated western authority to enforce ideological unity during separation from the imperial center. Control over belief became essential in stabilizing a distinct Spanish identity grounded in a newly constructed historical narrative.

Spain's self-image as heir to Roman antiquity intensified precisely at this moment. Classical references multiplied. Imperial symbolism was revived. The western provinces increasingly portrayed themselves as restorers of ancient glory rather than as successors to a still-recent Eurasian Imperium. This ideological repositioning prepared the ground for the great transatlantic ventures that followed.

Thus, Spain emerges not as a peripheral kingdom that slowly matured over eight centuries, but as a major western military province of Tartaria that consolidated its authority during the fragmentation of the Imperium. Its expansion across the Atlantic must therefore be understood as an extension of imperial momentum rather than a sudden leap into unknown territory.

From the Iberian Peninsula we now turn to Central Europe, where the entity known as the Holy Roman Empire presents another reflection of the same imperial structure under a different historical guise.

Germany and the Holy Roman Structure

In traditional historiography, the Holy Roman Empire is presented as a political entity founded in the year 962, when Otto I was crowned emperor. It is described as a revival of ancient Roman authority in the German lands, continuing in fragmented form until its dissolution in 1806. Within the reconstructed framework, this narrative represents another duplication of the medieval imperial structure of Tartaria, displaced backward and stretched across centuries.

The very title “Holy Roman Empire” signals an attempt to connect Central Europe directly to ancient Rome. Yet once Rome itself is repositioned into the medieval period, the German imperial structure no longer appears as a revival of antiquity but as a western administrative expression of the same Eurasian Imperium.

The figure of Charlemagne, traditionally placed in the late eighth and early ninth centuries, occupies a foundational role in European history. He is portrayed as restorer of empire in the West and precursor to the later German emperors. However, his biography contains structural parallels with later medieval rulers. The scale of his campaigns, the reorganization of territories, and the alliance with the papacy correspond to processes occurring during the high medieval consolidation of imperial authority. When chronologically aligned with the thirteenth to fourteenth centuries, these elements integrate coherently into the broader imperial narrative.

The pattern of succession within the Holy Roman Empire further reveals duplication. Periods of strong centralized rule are followed by fragmentation, contested elections, rival claimants, and regional autonomy. This rhythm mirrors the internal cycles already visible in the so-called Roman Empire and Byzantine history. The repetition suggests not separate civilizations but different narrative layers of the same historical process.

The institution of prince-electors, often described as a uniquely German constitutional innovation, reflects a negotiated power structure between central authority and regional military elites. Such arrangements are consistent with the administrative reality of Tartaria, where regional commanders maintained local authority while recognizing the supremacy of the Khan. In Central Europe, this structure gradually evolved into a semi-autonomous federation as the western provinces distanced themselves from the eastern core.

The Investiture Controversy, traditionally dated to the eleventh and twelfth centuries, illustrates the tension between imperial and papal authority. In the reconstructed chronology, this conflict belongs to the period when western ecclesiastical leadership sought independence from the overarching imperial system. The struggle over appointment of bishops becomes a political contest for control over administrative appointments within the western territories.

The Thirty Years' War, placed in the seventeenth century, reflects the final violent stage of fragmentation. Religious divisions between Catholic and Protestant states are often emphasized, yet beneath this surface lies a deeper reorganization of political sovereignty. By this stage, the unified memory of Tartaria had largely dissolved in Western Europe. Competing dynasties sought legitimacy through newly constructed national histories rooted in antiquity rather than in the recent imperial past.

German cities such as Nuremberg, Augsburg, and Frankfurt flourished as commercial centers during the late medieval period. Their economic vitality corresponds to their integration into continental trade networks established under imperial coordination. The existence of standardized coinage systems, merchant leagues, and extensive road connections supports the view of a prior unifying structure.

The Reformation, initiated by Martin Luther in the early sixteenth century, must also be viewed within this geopolitical transformation. The challenge to papal authority coincided with broader western separation from the remnants of eastern imperial influence. Religious reform thus intertwined with political autonomy. By redefining theological foundations, western rulers consolidated control over their territories and detached themselves further from the ideological structures inherited from the Tartarian Imperium.

As in Italy and Spain, Central Europe gradually adopted the narrative of ancient Rome as its civilizational origin. By claiming descent from a classical empire that supposedly preceded the medieval world by a millennium, German rulers anchored their legitimacy in a deep past independent of Tartaria. The chronological expansion provided historical depth to emerging national identities.

Thus the Holy Roman Empire does not represent a medieval imitation of antiquity but a western provincial configuration of the same Eurasian imperial organism. Its gradual decentralization and ideological reorientation reflect the broader fragmentation of Tartaria between the fifteenth and seventeenth centuries.

From Central Europe we now turn north and west to the British Isles, where the history of England presents another layered duplication within the expanded chronological framework.

England and the Northern Province

The history of England, as traditionally presented, begins with Roman Britain, proceeds through Anglo-Saxon kingdoms, experiences the Norman Conquest in 1066, and develops into a centralized monarchy that later becomes a global maritime empire. Within the reconstructed chronological framework, this sequence contains duplicated and displaced layers reflecting the same medieval imperial processes observed elsewhere in Europe.

The narrative of Roman Britain describes a distant classical power establishing order on the island, constructing roads, cities, and defensive walls, only to withdraw and leave the land vulnerable to invasion. Once Rome is repositioned into the medieval period, this account aligns with the

extension of imperial administration into the British Isles during the high phase of Tartarian consolidation. The infrastructure attributed to the first centuries of the new era corresponds technologically and organizationally to the medieval Tartarian Imperium.

Hadrian's Wall, traditionally dated to the second century, functions as a frontier marker between administrative zones. In the compressed timeline, such fortifications belong naturally within the medieval context of territorial demarcation and military oversight. The idea of a highly organized empire capable of sustaining distant garrisons fits more coherently within the thirteenth and fourteenth centuries than in a remote antiquity unsupported by continuous documentary evidence.

The so-called Anglo-Saxon period, characterized by multiple small kingdoms, reflects fragmentation within a provincial territory rather than a primitive post-Roman dark age. Competing rulers in Mercia, Wessex, and Northumbria mirror the same pattern of regional governance visible across other western lands. These rulers functioned within broader continental dynamics rather than in isolation.

The Norman Conquest of 1066 occupies a central place in English identity. William the Conqueror is portrayed as a foreign invader who reshaped English governance and aristocracy. In the reconstructed view, this event corresponds to a phase of imperial administrative restructuring. The crossing of the Channel was not an isolated raid but part of coordinated movements within the western provinces. The rapid establishment of centralized authority after 1066 indicates preexisting organizational continuity rather than abrupt replacement.

The Domesday Book, compiled shortly after the conquest, demonstrates a sophisticated fiscal survey. Such a document presupposes an advanced bureaucratic apparatus consistent with the broader imperial system. It reflects integration into a continental taxation model rather than the creation of governance from scratch.

The Plantagenet dynasty, traditionally spanning the twelfth to fifteenth centuries, exhibits structural parallels with other European ruling houses. Lengths of reigns, cycles of expansion and internal conflict, and dynastic crises correspond to patterns identified in continental sequences. The Hundred Years' War between England and France mirrors the same internal western realignments that shaped Spain and Germany. Rather than two ancient rival nations clashing over hereditary claims, these conflicts reflect competition among branches of a shared aristocratic network during the weakening of central authority.

The Wars of the Roses in the fifteenth century represent another succession crisis within this provincial system. Rapid alternation between rival houses resembles earlier cycles attributed to Roman and Byzantine emperors. When the duplicated antiquity layers are removed, these political rhythms converge within a coherent medieval timeframe.

The Tudor consolidation in the late fifteenth and early sixteenth centuries marks England's transition into an increasingly autonomous western power. Henry VII's stabilization of the monarchy and Henry VIII's break with Rome align with the broader western rejection of centralized ecclesiastical authority. The English Reformation parallels similar developments in German lands, reinforcing the pattern of political sovereignty expressed through religious restructuring.

Maritime expansion under Elizabeth I and subsequent rulers did not arise from a vacuum. England's naval development built upon existing continental knowledge networks inherited from the Imperium. Shipbuilding, navigation, and cartography evolved within a Eurasian context before being redirected toward transoceanic ambitions.

Like Spain and Germany, England gradually anchored its legitimacy in an ancient past. Chroniclers extended royal genealogies deep into supposed pre-Roman centuries. Legendary kings such as Arthur were integrated into an imagined antiquity. This chronological expansion strengthened national identity at the very moment when the unified imperial memory was dissolving.

Thus the history of England, when compressed into the correct medieval framework, appears not as an isolated island saga stretching back to classical times, but as the northern provincial development of Tartaria's western sphere. Its administrative sophistication, dynastic struggles, and eventual maritime expansion are all stages in the broader transformation of the Eurasian Imperium.

With England, Spain, Italy, and Germany repositioned within the same structural chronology, Western Europe emerges as a network of provinces that gradually redefined themselves as independent civilizations. The next stage of this transformation carries European power beyond the Atlantic, reshaping lands that traditional history portrays as newly discovered.

Part III

Expansion Beyond Europe

The Western Ocean and the So-Called Discovery of America

By the end of the fifteenth century, the western provinces of the former Tartarian Imperium had consolidated their internal authority. Spain had unified under Ferdinand and Isabella. England had stabilized under the Tudors. The German lands were redefining sovereignty through religious and political reform. This period marks not the birth of European civilization, but the redirection of an already mature imperial system.

The voyage of Christopher Columbus, traditionally dated to 1492, is presented as the discovery of a previously unknown continent. Within the reconstructed framework, this event represents a maritime extension of territories already connected, directly or indirectly, within the broader Eurasian sphere. The late fifteenth century was not an age of primitive navigation stumbling into the unknown. It was the culmination of centuries of accumulated cartographic, astronomical, and shipbuilding knowledge.

Columbus did not depart from a culturally isolated Spain emerging from medieval obscurity. He sailed from a kingdom that inherited administrative, military, and navigational capacities from the larger imperial tradition. The speed with which transatlantic routes were established, colonies organized, and administrative structures implemented suggests preparation rather than accident.

The conventional narrative emphasizes the astonishment of Europeans encountering entirely new civilizations. Yet the rapid classification, governance, and integration of American territories into existing administrative models reflects continuity. Viceroyalties were established. Tribute systems were imposed. Missionary networks were organized with precision. Such developments mirror the same provincial administration seen earlier in Europe under Tartarian structure.

The naming of lands, the drawing of borders, and the allocation of authority followed familiar patterns. Rather than inventing governance anew, Spain applied inherited imperial mechanisms to western territories. The crown asserted sovereignty, appointed governors, organized taxation, and integrated local elites into hierarchical structures. This administrative efficiency corresponds to long-standing imperial practice.

The figure of Columbus himself occupies a symbolic role in the reshaped chronology. He stands at the threshold between the unified Eurasian Imperium and the emerging western maritime powers. His voyages coincide with the broader fragmentation of central authority. As western rulers sought new resources and strategic depth, the Atlantic became an arena of expansion.

The Treaty of Tordesillas in 1494, dividing overseas territories between Spain and Portugal, demonstrates high-level geopolitical coordination. Such an agreement presupposes shared cartographic knowledge and diplomatic mechanisms already functioning at an advanced level. This division was not a spontaneous improvisation but an organized partition of expansion zones.

The indigenous empires encountered in the Americas, particularly in Mexico and Peru, displayed complex administrative systems, monumental architecture, and astronomical knowledge. Traditional history treats these civilizations as entirely separate developmental trajectories. In the compressed framework, parallels between Eurasian and American imperial structures raise the possibility of shared or overlapping historical layers, later separated by chronological expansion.

The speed of the Spanish conquest of the Aztec and Inca realms further illustrates structural imbalance. Small expeditions under Cortés and Pizarro dismantled large political entities within remarkably short periods. Such rapid collapse suggests internal instability or prior integration rather than confrontation between utterly alien worlds. The incorporation of local elites into the Spanish administrative hierarchy followed familiar imperial models.

The extraction of silver from the Americas fueled European economies in the sixteenth century. Massive flows of bullion entered Spain and circulated across Europe and beyond. This economic integration tied the Atlantic world into the same continental system that had previously connected Eurasia. Trade networks expanded, but they did so using inherited financial and logistical frameworks.

Thus the so-called discovery of America appears not as the sudden awakening of Europe into global exploration, but as a continuation of imperial expansion redirected westward. The late fifteenth and early sixteenth centuries mark a geographical shift rather than the birth of modernity.

As Spain consolidated its American territories, other western powers soon followed. England, France, and later the Netherlands entered the Atlantic sphere. Competition across the ocean mirrored earlier continental rivalries. The stage was set for the transformation of Tartaria’s western provinces into maritime empires.

We now turn to the internal history of the American territories themselves, examining how Mexico, Peru, and other regions were integrated into the evolving western order.

Mexico, Peru, and the Western Provinces Across the Ocean

The campaigns of Hernán Cortés in Mexico and Francisco Pizarro in Peru are traditionally described as astonishing episodes in which small European forces overcame vast indigenous empires through superior technology and daring. Within the reconstructed framework, these events must be understood not as miraculous conquests of entirely separate civilizations, but as rapid transfers of authority within territories already structured in ways compatible with Eurasian imperial administration.

The Aztec state, centered in Tenochtitlan, exhibited a highly organized political hierarchy. Tribute was collected from subordinate regions. Military campaigns enforced central authority. Monumental architecture dominated the capital. Astronomical observations structured ritual life. These features parallel the characteristics of medieval imperial provinces in Eurasia. Rather than representing a civilization isolated in development, the Aztec realm fits the structural model of a regional administrative center.

The fall of Tenochtitlan in 1521 occurred with striking speed. Cortés relied heavily on alliances with local groups opposed to the Aztec leadership. This pattern mirrors earlier provincial conflicts in Europe, where rival factions supported external claimants to central authority. The conquest appears less as a clash between unrelated worlds and more as a reconfiguration of an existing power network.

Similarly, the Inca Empire in Peru demonstrated centralized governance, a road network spanning vast distances, and a system of record-keeping and tribute. The Andean road system in particular recalls the communication infrastructures associated with the Eurasian Imperium. Relay stations, logistical planning, and state-organized labor suggest administrative sophistication compatible with medieval imperial organization.

The capture of Atahualpa by Pizarro in 1532 and the subsequent collapse of centralized Inca rule followed a familiar pattern of decapitation of leadership leading to rapid reorganization under new authority. Spanish administrators quickly adapted existing tribute mechanisms to serve the crown. Indigenous elites were incorporated into the colonial hierarchy. This continuity underscores structural compatibility rather than absolute rupture.

Spanish governance in the Americas was formalized through viceroyalties. The Viceroyalty of New Spain and the Viceroyalty of Peru functioned as extensions of the crown, overseen by appointed officials with judicial, fiscal, and military authority. This arrangement closely resembles the ulus system of Tartaria, where regional governors maintained imperial order while acknowledging central sovereignty.

Missionary activity accompanied administrative consolidation. Churches were constructed atop or alongside indigenous sacred sites. Religious conversion often proceeded in tandem with

preservation of local social hierarchies. Rather than erasing all previous structures, the Spanish crown integrated them within a Christianized framework. This mirrors earlier imperial policies of religious accommodation followed by gradual doctrinal standardization.

The immense silver production of Potosí and Mexican mines transformed global trade. Bullion flowed to Europe and from there to the eastern Mediterranean and Asia. This economic circulation reveals that the Atlantic expansion did not create isolated colonial economies, but inserted American territories into an already interconnected system.

Over time, local identities in the Americas developed within this imperial structure. Creole elites emerged, combining European administrative models with regional authority. Cities such as Mexico City and Lima became major centers of governance and culture, replicating patterns seen earlier in European provincial capitals.

Thus the American territories were not blank spaces suddenly filled by European initiative. They became western extensions of a long-standing imperial tradition that had already shaped Eurasia. The shift across the Atlantic represents geographic redirection of power during the fragmentation of Tartaria's unified structure.

As Spain consolidated its American domains, other European powers sought similar expansion. Competition intensified across oceans, reflecting the final transformation of former imperial provinces into rival maritime states. In this environment, the memory of a single Eurasian Imperium faded further, replaced by narratives of national discovery and conquest.

We now turn to regions south of Europe and west of Asia, examining Africa, the Middle East, and Egypt within the same reconstructed chronological framework.

The Middle East, Anatolia, and the Ottoman Continuation

The history of the Middle East is traditionally presented as a sequence beginning in deep antiquity, passing through biblical kingdoms, Persian empires, Hellenistic rule, Roman domination, Islamic caliphates, and finally the Ottoman Empire. Within the reconstructed chronological framework, this extended antiquity contracts into the medieval period, where many of these entities represent parallel descriptions of the same imperial structures viewed from different narrative traditions.

Anatolia occupies a central position in this reinterpretation. The region later known as the heartland of the Ottoman Empire functioned as one of the principal centers of the Eurasian Imperium. Constantinople, traditionally said to have been founded in the fourth century and conquered by the Ottomans in 1453, represents a continuous medieval capital rather than a city bridging antiquity and modernity across a thousand-year divide.

The event dated 1453, the Ottoman capture of Constantinople under Mehmed II, marks not the end of a surviving ancient Byzantine Empire, but the consolidation of authority within the eastern core of Tartaria. The distinction between Byzantine and Ottoman becomes, in this view, largely terminological. Administrative continuity, territorial scope, and institutional structures reveal succession rather than rupture.

The Ottoman sultans inherited a vast bureaucratic apparatus, sophisticated taxation systems, standing armies, and complex legal codes. Such immediate continuity suggests that the so-called fall of Byzantium was an internal transformation. The renaming of offices and adaptation of religious language obscured the structural persistence of imperial governance.

The expansion of Ottoman rule into the Balkans, the Levant, North Africa, and parts of Eastern Europe corresponds chronologically with the height of Tartarian influence in the fourteenth and fifteenth centuries. Campaigns traditionally attributed to earlier Islamic caliphates reflect similar military-administrative expansions displaced backward in time. The repeated narrative of rapid conquests across vast territories is a signature of duplicated chronology rather than separate civilizational eruptions.

True Jerusalem (in Constantinopol/Istanbul), central to biblical and later Christian and Islamic narratives, occupies a symbolic position in this layered history. The cycles of conquest and reconquest attributed to antiquity mirror medieval struggles for control over key religious centers. The Crusades, presented as expeditions from Western Europe to reclaim the Canaan Land from Muslim rulers, align chronologically with internal contests between western provinces and eastern imperial authorities. When the extended antiquity is compressed, these episodes form a continuous chain of medieval conflicts.

The legal and administrative sophistication of the Ottoman system in the sixteenth century, particularly under Suleiman the Magnificent, reflects not a late flowering of a nomadic dynasty but the mature phase of a long-standing imperial tradition. Codified law, architectural programs, and centralized taxation mirror patterns already identified in the Tartarian structure.

North Africa likewise fits within this unified model. The coastal cities of Egypt, Tunisia, and Algeria functioned as maritime and commercial nodes within the Mediterranean system. Rather than representing isolated Islamic states inheriting ancient civilizations, these territories formed integrated provinces under imperial coordination.

Egypt itself demands special attention. Traditional chronology situates its monumental civilization thousands of years before the medieval era. However, astronomical dating of Egyptian zodiacs and inscriptions repositions key monuments within the medieval period. The temples and pyramids, often regarded as relics of remote antiquity, align chronologically with the same era of imperial construction visible across Eurasia. The technical capacity required for such architecture corresponds to the high medieval Imperium rather than a prehistoric civilization.

The reinterpretation of Egyptian chronology removes one of the pillars supporting deep antiquity. Once Egypt is repositioned into the medieval framework, the supposed continuity from ancient pharaohs through Greek and Roman occupation to Islamic conquest dissolves into a restructured narrative of medieval imperial administration followed by later reinterpretation.

The Middle East, therefore, is not a succession of unrelated ancient empires followed by Islamic dominance and Ottoman rule. It is a continuous zone of imperial centrality within the broader Tartarian system. Religious narratives, whether biblical, Christian, or Islamic, reflect ideological dimensions of medieval political struggles rather than events separated by millennia.

By the sixteenth century, however, fragmentation intensified. Western Europe consolidated its independence. The eastern core under Ottoman leadership maintained authority across large territories but faced mounting pressure from emerging maritime powers. Competing narratives of antiquity solidified, embedding the expanded chronological framework into education, scholarship, and state ideology.

With the Middle East and North Africa placed within the reconstructed timeline, we approach the final phase of our narrative: the fragmentation of the unified Imperium and the systematic rewriting of world history that followed.

Part IV

Fragmentation and the Rewriting of History

The Seventeenth Century Break and the Disappearance of Tartaria

By the beginning of the seventeenth century, the unified structure that had once connected Eurasia under a broad imperial system had begun to fracture irreversibly. The western provinces had already consolidated into increasingly independent powers. Spain and Portugal controlled vast overseas territories. England and the Netherlands expanded maritime trade networks. The German lands had been reshaped by religious and dynastic wars. In the east, the Ottoman authority remained formidable but was no longer the uncontested center of a continental organism.

The fragmentation did not occur as a single dramatic collapse. It unfolded gradually through dynastic crises, economic competition, military exhaustion, and ideological divergence. Regional elites who once functioned within a shared imperial hierarchy began redefining sovereignty in explicitly national terms. This transformation required not only political separation but also historical reinterpretation.

In Eastern Europe, internal turmoil marked a decisive turning point. Dynastic disruptions weakened continuity of governance. The reorganization of authority under new ruling houses coincided with a gradual distancing from the memory of a unified Eurasian structure. As new dynasties consolidated power, they also adopted and promoted the expanded chronological framework emerging from Western Europe.

The seventeenth century thus represents the decisive stage at which the memory of Tartaria was displaced by a new universal history. The western chronological model, developed in scholarly centers of Italy, Germany, and France, gained institutional dominance. Printing houses, universities, and ecclesiastical authorities standardized the expanded timeline. Ancient Rome, ancient Greece, ancient Egypt, and biblical antiquity were fixed into a deep past stretching thousands of years before the medieval era.

This new structure served political purposes. If Western Europe possessed an independent antiquity predating the Eurasian Imperium, then its sovereignty appeared ancient and natural rather than

recent and derivative. National monarchies could claim continuity with classical predecessors instead of acknowledging inheritance from a unified medieval empire.

Cartography also played a role in reshaping memory. Maps began to depict vast territories labeled as separate civilizations with ancient origins. The name Tartaria appeared increasingly as a vague geographical designation rather than as the title of a coherent political entity. Gradually it was confined to remote northern and central Asian regions, stripped of its former imperial meaning.

Travel accounts and diplomatic reports reinforced this transformation. Western observers described eastern territories as exotic, backward, or peripheral. The rhetorical framing inverted earlier realities in which the eastern core had functioned as a central axis of power. Language itself shifted to encode hierarchy within the new historical paradigm.

Religious developments further entrenched the separation. Protestant and Catholic narratives both embraced the expanded antiquity. Biblical events were anchored in remote centuries. Early Christian history was placed deep in the Roman era. The medieval imperial conflicts that had shaped these traditions were projected backward into a constructed ancient world.

Scientific developments in chronology during the seventeenth century consolidated the framework. Scholars systematized historical dates, synchronized regnal lists, and harmonized biblical genealogies with classical accounts. Once this system was embedded in educational institutions, alternative memories faded from official discourse.

By the eighteenth century, the image of Tartaria as a world-spanning imperium had largely vanished from mainstream European historiography. The term survived on maps but no longer carried political weight. The narrative of world history now began in ancient Mesopotamia and Egypt, moved through classical Greece and Rome, passed into a medieval interlude, and culminated in the rise of modern European nation-states.

This sequence, however, represents the final product of chronological expansion rather than the original structure of events. When the duplicated layers are compressed and aligned within the medieval period, the apparent discontinuities dissolve. Antiquity merges into the high Middle Ages. The Renaissance becomes reinterpretation rather than rebirth. The discovery of America becomes redirection of imperial expansion. The Ottoman Empire becomes continuation rather than successor.

The disappearance of Tartaria from official history was therefore not an accidental forgetting but the outcome of a systematic reorganization of time itself. Political fragmentation required chronological depth to legitimize new sovereignties. By extending the past, the emerging states created space for independent origins.

With this understanding, the narrative of world history regains structural coherence. Instead of multiple unrelated ancient civilizations separated by dark ages and revivals, we observe a concentrated medieval epoch in which a vast Eurasian Imperium shaped the political, religious, and cultural landscape of the known world. Its fragmentation produced the modern configuration of states, each carrying fragments of its institutional legacy.

The Reconstructed Timeline of the World Imperium

Having followed the expansion of Tartaria from its Eurasian core into Western Europe, across the Atlantic, and through the Middle East and North Africa, we now bring the narrative together as a continuous historical sequence.

The reliable phase of large-scale political history begins in the medieval period. Between the tenth and twelfth centuries, the northern Eurasian territories formed a consolidated military and economic structure. River networks linked Novgorod, Kiev, and the Volga basin. A mixed Slavic and Turkic elite organized tribute systems, cavalry forces, and regional governance. This was not a fragmented wilderness but the foundation of a continental state.

In the thirteenth century, this structure centralized under the authority of the Supreme Khan. What later historians described as a sudden Mongol invasion was, in reality, the visible phase of consolidation. Campaigns westward and southward incorporated territories into an already functioning administrative framework. Communication routes were formalized, relay systems expanded, and provincial governance standardized.

The fourteenth century marked the zenith of the Imperium. Tartaria extended across Eurasia, influencing or directly administering regions from Eastern Europe to Anatolia and beyond. Constantinople functioned as a central imperial city. Western Europe operated as a network of provinces integrated into a common military and fiscal structure. Religious diversity existed under overarching political authority.

During the fifteenth century, internal strains intensified. Western provinces such as Spain, Italy, Germany, and England began consolidating local dynasties. Maritime capabilities expanded. Intellectual centers in Italy initiated the reinterpretation of recent imperial history as distant antiquity. The Renaissance did not rediscover a lost classical world but reorganized medieval memory into a newly extended chronological framework.

The event traditionally dated to 1453, the Ottoman capture of Constantinople, signified not the fall of an ancient empire but the transformation of authority within the eastern core. The Ottoman state represented continuation of imperial structures under renewed leadership. Administrative systems, legal codes, and military organization remained consistent with the broader Tartarian tradition.

In 1492, Spain redirected its energies westward across the Atlantic. The voyages of Columbus opened a new geographic sphere for expansion. Mexico and Peru were incorporated into the evolving western system with striking speed, reflecting administrative continuity. Silver flows integrated the Atlantic world into global trade networks that had previously connected Eurasia.

Throughout the sixteenth century, western provinces increasingly asserted ideological independence. The Reformation fractured religious unity. National monarchies strengthened centralized authority. Overseas expansion intensified rivalry among European powers. Simultaneously, scholars solidified an expanded chronology placing Rome, Greece, Egypt, and biblical events in a deep antiquity.

By the seventeenth century, the unified memory of Tartaria had largely dissolved in Western Europe. Political fragmentation became irreversible. Competing states required distinct historical origins. The expanded chronological model provided those origins. Ancient Rome became the

foundation of Italy and Germany. Classical heritage legitimized France and Spain. Biblical antiquity anchored religious authority. England traced royal descent into legendary pre-Roman centuries.

In the east, transformations within ruling dynasties further distanced political identity from the earlier imperial structure. The name Tartaria gradually receded from political vocabulary. On maps it survived as a geographical term, detached from its former administrative meaning.

The result was the world historical narrative familiar today: ancient civilizations separated by dark ages, followed by a Renaissance and the rise of modern nation-states. Yet when the duplicated layers are removed and chronological expansions compressed, the sequence resolves into a concentrated medieval epoch dominated by a vast Eurasian Imperium.

In this reconstructed timeline, antiquity is not abolished but repositioned. The achievements attributed to Rome, Byzantium, and other classical entities belong to the high medieval period. Biblical events align with medieval political struggles. The discovery of America becomes an extension of existing imperial dynamics. The Ottoman Empire stands as continuation rather than successor.

World history, therefore, becomes structurally coherent. Instead of disconnected civilizations separated by millennia, we observe a single integrated system evolving, expanding, fragmenting, and being reinterpreted. Tartaria, the Russian–Turkish Imperium, stands at the center of this narrative as the organizing force of the medieval world.

With this perspective, the apparent gaps between antiquity and modernity disappear. The Renaissance is understood as reinterpretation, not rebirth. The Reformation becomes political consolidation. The age of exploration becomes geographic redirection of established power.

The reconstruction does not diminish the achievements of Europe, the Middle East, or the Americas. Rather, it places them within a unified historical arc rooted in the medieval Imperium. The rise and fall of Tartaria shaped the political geography that later generations inherited and reimagined.

This completes the continuous narrative of the Imperium’s formation, expansion, transformation, and disappearance from official memory.

Part V

Biblical History Within the Medieval Imperium

Jerusalem and the Imperial Capital

Within the reconstructed chronology, biblical events do not belong to deep antiquity. They are repositioned within the medieval epoch, particularly between the twelfth and fourteenth centuries. The central geographical shift in this reconstruction concerns Jerusalem.

The Gospel Jerusalem, described as a major political and religious capital, corresponds not to a small provincial town in the Levant, but to a powerful imperial city. Its characteristics in the biblical narrative include monumental temple architecture, fortified walls, strategic elevation, proximity to significant waterways, and central political authority. These features align closely with medieval Constantinople, also known as Czar-Grad.

Constantinople occupied a commanding position between Europe and Asia, controlling access between the Black Sea and the Mediterranean. It was the administrative and spiritual center of a vast empire. Its monumental cathedral, Hagia Sophia, functioned as a religious focal point whose scale and architectural grandeur parallel the descriptions of Solomon's Temple in biblical literature.

In the reconstructed framework, Solomon's Temple corresponds to the great imperial cathedral of Constantinople. The ceremonial and liturgical centrality of Hagia Sophia matches the role assigned to the Temple in the biblical narrative. The destruction and rebuilding motifs in biblical texts reflect periods of political turmoil and reconstruction within the medieval capital.

The hill identified with Golgotha, the place of crucifixion in the Gospels, corresponds geographically to elevated terrain near the Bosphorus. In this reconstruction, the execution of a prominent ruler in Constantinople during the late twelfth century provides the historical core of the Passion narrative.

That ruler is Andronikos I Komnenos, who reigned in the Byzantine Empire during the late twelfth century and was violently overthrown in 1185. Historical accounts describe his capture, humiliation, torture, and execution in Constantinople. The dramatic and public nature of his death left a deep imprint on collective memory.

When Gospel narratives are compared structurally to accounts of Andronikos's life and death, multiple correspondences appear. Andronikos was portrayed as a reformer challenging entrenched elites. He faced opposition from aristocratic factions. His downfall involved betrayal, public spectacle, and execution by a hostile crowd. These elements align closely with the Gospel depiction of Christ's trial and crucifixion.

Chronological recalculations of astronomical references in the Gospels, including eclipses and celestial phenomena described during the Passion, place the crucifixion within the twelfth century rather than the first. This alignment strengthens the identification of Christ's historical prototype with a medieval imperial figure.

The New Testament narrative, in this view, reflects theological reinterpretation of political events within the imperial center. The suffering of a ruler, later sanctified in religious tradition, became the foundation of a universalized spiritual message. Over time, the specific political context was abstracted and projected into a distant antiquity.

The Old Testament narratives likewise correspond to large-scale imperial campaigns and consolidations within the medieval world. The conquest of the Promised Land mirrors the expansion of the Imperium into new territories. The Israelites, described as a chosen people engaged in divinely sanctioned warfare, reflect the self-understanding of imperial military forces.

In this reconstruction, biblical geography maps onto the strategic heartland of the Eurasian empire. Jerusalem as Constantinople, Zion as the imperial stronghold, and the surrounding territories correspond to zones of medieval military and political significance.

The relocation of these events into remote antiquity occurred during the period of chronological expansion in the fifteenth to seventeenth centuries. As Western Europe established an extended timeline, biblical events were shifted backward by approximately a millennium. The sacred history of the medieval empire was transformed into ancient Near Eastern history.

This shift created the familiar structure in which ancient Israel precedes classical Greece and Rome. In the compressed framework, however, biblical, Roman, and Byzantine narratives form overlapping layers of the same medieval epoch.

Thus the life of Christ, the drama of Jerusalem, and the rise of biblical tradition belong not to a distant ancient world, but to the intense political and spiritual struggles of the high medieval Imperium centered in Constantinople.

Jerusalem as Czar-Grad

Within the reconstructed chronology, the events described in the Old and New Testaments belong to the medieval epoch and are centered not in the small Levantine town known today as Jerusalem, but in the great imperial capital historically known as Constantinople, or Czar-Grad. The identification emerges from a convergence of textual description, political context, architectural scale, and astronomical dating.

The Jerusalem of the Gospels is not portrayed as a minor provincial settlement. It is described as a major fortified city, the political and spiritual center of a vast realm, containing a monumental Temple that dominates religious life. It stands at the crossroads of continents and commands strategic routes. These features correspond precisely to Constantinople during the twelfth and thirteenth centuries.

Czar-Grad functioned as the heart of imperial administration. Its defensive walls were among the most formidable in the world. It controlled the Bosphorus strait, linking the Black Sea to the Mediterranean. Its cathedral, Hagia Sophia, was unmatched in scale and splendor. The ceremonial life of the empire revolved around this sacred structure, just as the biblical narrative centers on the Temple of Solomon.

Descriptions of Solomon's Temple in biblical texts emphasize grandeur, gold decoration, massive pillars, sacred vessels, and complex ritual spaces. Hagia Sophia, constructed as the principal cathedral of the imperial capital, fulfilled precisely such a role. Its dome symbolized heavenly authority. Its liturgy united imperial power and divine sanction. Within the reconstructed framework, the Temple and Hagia Sophia represent the same monumental religious center described through different narrative lenses.

The name Czar-Grad itself, meaning “Imperial City,” reflects its political primacy. Medieval chronicles across Eurasia referred to it as the capital of the world. When biblical texts speak of Jerusalem as the city of the great king, the parallel becomes evident.

The hill of Golgotha, described as the site of crucifixion outside the city walls, corresponds in this reconstruction to elevated terrain near the Bosphorus. In particular, the Beykoz region and the Yoros area on the Asian side of the strait have been identified as geographical matches. These locations overlook strategic waterways and lie outside the historical core of the city walls, consistent with Gospel descriptions.

The execution of Andronikos I Komnenos in 1185 provides the historical anchor for the Passion narrative. Andronikos rose to power during a period of intense political conflict within the empire. He positioned himself as a reformer opposing corruption and aristocratic privilege. His reign was brief and turbulent. Ultimately he was betrayed, captured, publicly humiliated, tortured, and executed by a hostile crowd in Constantinople.

Contemporary accounts describe a dramatic and violent end. He was paraded through the city, subjected to abuse, and killed in a highly visible spectacle. The emotional and symbolic power of such an event would have left a deep imprint on collective memory. Within a religious reinterpretation, the suffering of a ruler perceived as a reformer could be transformed into the redemptive suffering of a divine figure.

Astronomical references within the Gospels support a medieval dating. The description of darkness during the Crucifixion, often interpreted as a solar eclipse, does not correspond to astronomical possibilities in the traditionally assigned first century. However, calculations of eclipses visible in the eastern Mediterranean align with celestial events in the late twelfth century. This alignment reinforces the chronological repositioning of the Passion into the 1100s.

The life trajectory of Andronikos also contains thematic parallels with Gospel narratives. He experienced exile and return. He confronted entrenched elites. He attempted moral and administrative reform. He was ultimately betrayed and executed in the capital city. Over time, political memory could evolve into sacred narrative, particularly in a society where imperial and religious authority were closely intertwined.

In this reconstruction, the New Testament emerges from the theological interpretation of real medieval political events. The transformation from ruler to redeemer occurred through liturgical retelling, symbolic elaboration, and gradual displacement of chronology.

The Old Testament narratives likewise align with imperial campaigns and dynastic struggles of the medieval era. The wars of Israel, the construction of the Temple, and the prophetic conflicts reflect large-scale political processes within the expanding Eurasian Imperium. The Israelites, described as a chosen military community acting under divine mandate, correspond structurally to imperial forces consolidating territories across Eurasia.

The name “Israel” itself is interpreted not as an ancient ethnic label, but as a title signifying a religious-military community. Biblical language presents Israel as both a people and a state organized around covenantal law. In the medieval context, this parallels the self-understanding of imperial armies acting under sacred legitimacy.

Jerusalem's repeated destruction and rebuilding in biblical literature mirrors cycles of political upheaval and reconstruction in Constantinople. Fires, sieges, and restorations were common in the imperial capital. Each crisis generated narratives of fall and renewal, which later became embedded in sacred history.

The relocation of Jerusalem to the Levant occurred during the period of chronological expansion in the sixteenth and seventeenth centuries. As Western scholars extended biblical history into remote antiquity, they reassigned geographical coordinates to align with classical and Near Eastern frameworks. A smaller city in Palestine was identified as the biblical capital, while the medieval imperial context was gradually forgotten.

This relocation was not a single deliberate act but a cumulative process of reinterpretation. Maps, commentaries, and travel literature reinforced the new identification. Pilgrimage routes were established according to the revised geography. Over generations, the shifted location became fixed in historical consciousness.

Within the reconstructed chronology, however, the coherence of the Gospel narrative emerges more naturally when centered in Constantinople. The scale of events, the political tensions, the monumental architecture, and the astronomical references align consistently with the twelfth-century imperial setting.

The Flood Narrative and the Age of Exploration

The reinterpretation of biblical chronology extends beyond the Gospels to earlier narratives such as the Flood and Noah's Ark. In the expanded traditional timeline, the Flood is placed thousands of years before the Common Era. In the compressed framework, this event corresponds symbolically and historically to maritime expansions of the late medieval period.

The image of a great voyage across unknown waters, guided by divine mandate and resulting in the repopulation or transformation of lands, parallels the Atlantic expeditions of the late fifteenth century. Columbus's voyage in 1492 marked a decisive crossing into a new geographical sphere. Within symbolic reinterpretation, such an event could be framed as a world-altering flood separating old and new orders.

The Ark functions as a vessel preserving life through catastrophe. The ships of the Age of Exploration carried not only sailors but seeds, animals, technologies, and religious traditions across oceans. The movement of species and cultures between continents reshaped the world in ways comparable to mythic renewal after deluge.

In this framework, the Flood narrative becomes a theological retelling of maritime transition. The covenant following the Flood symbolizes the establishment of a new order. The rainbow, a sign of reconciliation between heaven and earth, parallels the ideological shift accompanying the rise of western maritime empires.

Such symbolic layering is characteristic of biblical literature in the reconstructed chronology. Historical events are not recorded in purely secular terms. They are elevated into sacred narrative, infused with cosmic meaning, and integrated into a universal theological structure.

Parallel Traditions and Extended Scriptures

Beyond the canonical Bible, additional religious texts preserve variations of the same medieval events. Among these, the Book of Mormon presents narratives of migrations, prophetic leaders, wars, and divine covenants occurring in lands across the ocean. Within the reconstructed framework, such texts may preserve alternative memory streams of the same epoch of expansion.

The Book of Mormon describes journeys across great waters, the establishment of new societies, internal conflicts, and divine intervention. These motifs resonate with the Atlantic expansions and subsequent struggles in the Americas. Rather than representing entirely separate ancient civilizations, these accounts may reflect reinterpretations of late medieval and early modern events.

Religious texts often preserve history in symbolic form. Names change, geographies shift, but structural patterns remain. When compared across traditions, recurring sequences of exile, conquest, covenant, and renewal suggest a shared medieval core later projected backward in time.

Thus biblical and related narratives emerge not as myths detached from history, nor as relics of remote antiquity, but as sacred reinterpretations of medieval imperial transformation.

The repositioning of Jerusalem in Constantinople, the identification of the historical prototype of Christ with Andronikos I Komnenos, and the reinterpretation of biblical narratives within the medieval Imperium form one of the most profound elements of the reconstructed chronology.

In this model, sacred history and political history converge in the twelfth to fifteenth centuries. The Passion, the Temple, the imperial capital, the great voyages, and the fragmentation of authority all belong to a concentrated epoch of transformation.

The later expansion of chronology dispersed these events across millennia, creating the illusion of deep antiquity. When compressed and realigned, the coherence of the medieval Imperium becomes visible once more.

This completes the extended biblical integration within the historical arc of Tartaria.

Golgotha on Mount Beykoz and the Crucifixion in Czar-Grad

In the reconstructed chronology, the Crucifixion did not occur in a distant Near Eastern antiquity, but in the imperial capital known in medieval sources as Czar-Grad, today's Istanbul. The Gospel Jerusalem is identified with Constantinople, and Mount Golgotha corresponds to Mount Beykoz on

the Asian side of the Bosphorus. This identification is not presented as symbolic, but as geographical and structural.

Sources devote an entire chapter to demonstrating that the site traditionally shown in modern Palestine does not match the Gospel descriptions, whereas Mount Beykoz near Istanbul preserves a remarkable complex that aligns closely with medieval pilgrimage accounts .

According to the Gospels, Golgotha was located near Jerusalem, outside the city walls, on elevated ground. It was visible, accessible, and associated with a stone bearing specific physical features. Medieval descriptions of the Holy Land, particularly the Pilgrimage of Hegumen Daniel, contain striking details about the site of the Crucifixion. Daniel describes a round stone “like a small hill,” with a hole carved in its top where the Cross stood. He mentions a crack in the stone, a surrounding wall with two doors, and a specific spatial relationship between the place of crucifixion and the place where the body was laid after removal from the Cross.

On Mount Beykoz, at the highest elevation overlooking the Bosphorus, there exists a fenced rectangular area approximately seventeen meters long. Inside this enclosure stand two cylindrical stones. One of them contains a quadrangular hole in its upper surface. Near this stone rises a tall pole, described in the reconstruction as corresponding to the spear mentioned in the Passion narrative. The second stone, located several meters away, bears a visible crack. The entire enclosure is surrounded by a wall with two entrances. The site is known locally as the tomb of Yusha, that is, Jesus .

The size of the enclosed ground, far larger than a human grave, suggests that it does not mark a burial but rather a sacred event location. In the reconstruction, this is the site of the Crucifixion itself. The first stone marks the place where the Cross stood. The second stone marks the place where the body was laid after removal. The crack corresponds to the Gospel tradition that the earth split at the moment of death. The spear-like pole beside the first stone evokes the lance that pierced the side.

The position of Mount Beykoz reinforces the identification. It stands on the Asian side of the Bosphorus, facing the European shore where the main body of Constantinople lies. From its summit one can view the imperial city across the water. A dramatic execution at such a location would have been visible, symbolically and geographically, from the capital itself.

We note that medieval sources associated this site with multiple figures: Joshua (Yusha), Hercules, and other heroic names . In the reconstrucion framework, these are layered reflections of the same historical individual. Hercules has previously been identified as a literary double of Christ. The convergence of these traditions at Mount Beykoz strengthens the argument that the site preserved a transformed memory of a major imperial execution.

The Crucifixion is then connected with the historical death of Andronikos I Komnenos in 1185. Andronikos was overthrown, tortured, humiliated, and publicly executed in Constantinople. Contemporary accounts describe a dramatic and violent spectacle. He was displayed before the crowd, subjected to abuse, and ultimately killed in a manner intended to humiliate and destroy his authority. In the reconstructed chronology, this event became the historical core of the Passion narrative.

The transformation from political execution to sacred Passion occurred through theological reinterpretation. The suffering ruler became the suffering redeemer. The imperial capital became the Holy City. Over time, as chronology was extended backward, the event was displaced into the first century and geographically relocated to Palestine.

The reconstruction also addresses the Holy Sepulcher. Medieval sources describe a small stone tomb, accessible by a low entrance. Today no such structure exists on Mount Beykoz in its original form. We suggest that the true sepulcher may have been altered or relocated, possibly even misidentified in later centuries . The key point is that the Crucifixion site and the burial site were distinct but close in space, as the two stones on Beykoz indicate.

The symbolism of the location extends further. The Bosphorus itself, the narrow strait dividing continents, becomes the boundary between worlds. The Crucifixion at this liminal space acquires cosmic dimension. The imperial capital, straddling Europe and Asia, becomes the center of sacred history.

Thus, within this framework, Jerusalem is not a remote Levantine town but the heart of the medieval Eurasian Imperium. The Temple corresponds to Hagia Sophia. Golgotha corresponds to Mount Beykoz. The Passion corresponds to the fall of an emperor.

This identification stabilizes the chronology of the New Testament within the twelfth century. It prepares the ground for the next chronological anchor: the dating of the Resurrection and the Council of Nicaea through astronomical and calendar analysis.

We now move from geography to time itself.

The Dating of the Resurrection and the Beginning of the Era

In order to reposition Christ in the medieval epoch, it is not sufficient to identify a geographical site. The calendar must also be recalculated.

The traditional date of the Council of Nicaea in 325 A.D. is challenged through analysis of lunar cycles, solar cycles, and the rules governing Easter computation. The Paschal tables embed astronomical conditions that can be calculated backward. When these are examined mathematically, contradictions appear if one maintains the fourth-century date. The reconstruction argues that the effective establishment of the Paschal system aligns more closely with the medieval period.

The dating of the Resurrection depends on specific “calendar Resurrection conditions,” including the relationship between Passover, the full moon, and the vernal equinox. When these conditions are applied rigorously, candidate years cluster not in the first century but in the medieval era.

This chronological repositioning aligns with the identification of the Crucifixion in the late twelfth century. The era “from the Nativity of Christ” itself is examined as a later institutional construct, formalized after the events it commemorates.

Thus geography and astronomy converge. Mount Beykoz anchors the place. Calendar computation anchors the time.

Part VI

The Americas as a Province of the Imperium

Chalmas in the New World and the Classical Face of Maya Art

One of the most revealing details in the American material is also one of the simplest: the head covering. The reconstruction argues that the “ancient” civilizations of Central America were not isolated creations of deep antiquity, but rather political and cultural formations that arose during the late medieval expansion of the Great Empire into the western lands. In this framework, the iconography of power and the costume of elites should preserve traces of the Eurasian world.

Such traces do appear, sometimes in a disarmingly direct form.

The reconstruction draws attention to Mayan figurines whose most prominent feature is a turban-like head covering, identified as a chalma. The chalma is treated as characteristic of the Ottoman-Ataman world and also known among Cossack traditions. The key claim is not merely that headgear exists, but that it is recognizably of the turban type and appears on museum-held “ancient” Mayan figures. The source points to a group of figurines preserved in the Royal Ontario Museum in Toronto, photographed during a 1999 visit, where the Mayan figures are shown wearing what is plainly described as a turban or chalma.

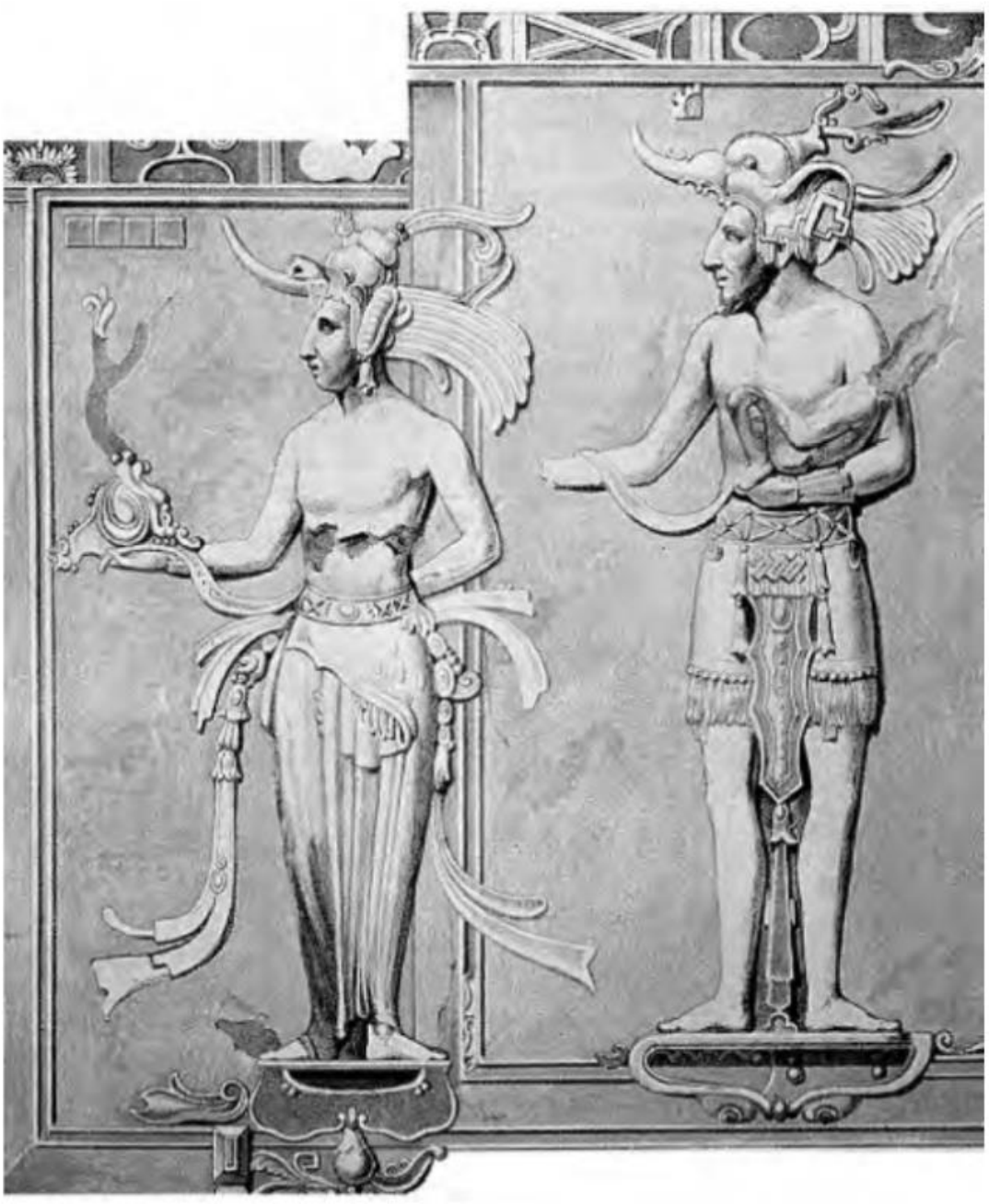
The reconstruction then makes a pointed observation about modern presentation. It states that in the overwhelming majority of contemporary albums and popular books about the “ancient” Maya, these turbaned images are not typically reproduced, while other, more “exotic” headdresses are shown instead. The explanation offered is not that the figurines do not exist, but that they are simply not foregrounded in mass presentation, because they provoke uncomfortable questions about contacts, chronology, and cultural origin.

In the reconstruction’s logic, the chalma matters because it is not an abstract symbol. It is a concrete, everyday marker of cultural affiliation. If an elite or military stratum in America is repeatedly depicted with a head covering strongly associated with Ottoman and steppe traditions, then American “antiquity” looks less like a sealed world and more like a province where Eurasian forms were imported and adapted. The argument does not require speculative linguistics to be persuasive; it rests on the visual artifact itself and the insistence that it belongs to a late medieval horizon, not a remote pre-Christian era.

This is only the first part of the American dossier.

A second, more dramatic set of evidence concerns the artistic style of Mayan reliefs as recorded by early travelers and draughtsmen. Here the reconstruction draws a sharp line between what is celebrated and what is marginalized.

In the early nineteenth century, several traveling artists documented ruins, reliefs, stelae, and architectural remains in Central America. The reconstruction emphasizes three names: Castañeda, Waldeck, and Catherwood. All worked in the period when many sites were still difficult to reach and not yet absorbed into the modern tourist and conservation framework. Their drawings therefore function, in the reconstruction's view, as snapshots of monuments before later restoration, damage, or reinterpretation.



The striking claim is that these witnesses are treated unevenly by later scholarship. Catherwood is generally respected, republished, and presented as reliable. Castañeda and especially Waldeck are often described as amateurish, fanciful, or deceptive, and their work is much less widely reproduced. The reconstruction asks why this difference exists, and answers by pointing to a pattern: the drawings that fit comfortably within the accepted narrative are amplified, while the drawings that do not fit are downgraded as fantasies.

Waldeck is the central example. The reconstruction cites drawings attributed to him that depict Mayan bas-reliefs in an unmistakably "classical" European idiom, including figures described as Atlanteans supporting the vault of heaven, a motif strongly associated in popular consciousness with Greek and Roman antiquity. The source explains that commentators object precisely because the style looks too European and too classical. Since accepted chronology insists that "ancient" America and "ancient" Greece belong to different isolated worlds, separated by oceans and millennia, the conclusion is drawn that the drawing must be unreliable.

The reconstruction insists on the opposite interpretation. It argues that the "classical" appearance is not proof of forgery but proof that the chronology and the isolation premise are wrong. If America was drawn into the Eurasian system during the late medieval expansion, then the appearance of European stylistic forms on American monuments becomes expected. In this reading, Waldeck is "inconvenient" precisely because he records what should not exist under the mainstream model.

The source goes further and notes a publishing practice: Waldeck's drawings are reproduced only occasionally, framed as examples of fantasy, and not paired with modern photographs of the same objects for direct comparison. The reconstruction suggests that this absence of side-by-side verification is telling. It raises the possibility that either the originals are no longer available in their recorded form or that the most problematic elements are not encouraged into public view.

A related example appears in Waldeck's copied inscriptions where some glyphs look like elephants. Commentators are said to treat this as another reason to dismiss his work, since elephants are not native to America. The reconstruction replies that if such forms genuinely existed on the monuments Waldeck saw, then the craftsmen were familiar with elephants and came from Eurasia, which again supports a late medieval contact horizon.

From the same American section, the reconstruction also pulls in larger structural "imperial fingerprints."

It discusses the colossal stone heads found in multiple locations, depicted as warriors in similar helmets. These are interpreted as border markers or signs of militarized zones within a colonized territory, and the text proposes that many such "stone" artifacts could be cast concrete rather than carved basalt, consistent with late medieval and early modern mass production methods.

It then expands to burial architecture: the presence of large mound structures across North America, including forms described as crosses and crescents, is treated as incompatible with deep prehistory and instead aligned with Christian and Ottoman-Ataman symbolism. The reconstruction uses nineteenth-century German historical descriptions of these mounds to argue that the mainstream habit of pushing them into "Neolithic" antiquity is mistaken, and that they belong to the era of the Great Empire's expansion.

Finally, the reconstruction notes that South America fits the same late chronology. It points out that mainstream historians already date the final Inca state to the mid-fifteenth century and place the execution of the last Inca in 1533, which the reconstruction treats as chronologically compatible with an imperial expansion era rather than a deep ancient origin. It adds the reports of Spanish missionaries that the Indians were already familiar with Christianity, and it cites the account that the Incas kept a large Christian cross as a sacred object, later placed in a cathedral sacristy.

Taken together, this American dossier in the reconstruction is not a single "smoking gun," but an accumulation of consistent signals: costume elements like the chalma; iconographic motifs like crosses and crescents; traveler drawings that preserve "classical" forms; militarized monumental portraiture; and burial architecture spread over enormous areas. The reconstruction's conclusion is that these traces are easier to understand if the American high cultures are not remote antiquity but the western provinces of a late medieval world system centered in the Great Empire.

Part VII

Underground Moscow and the Egyptian Labyrinth

The reconstruction insists that many of the most famous “ancient” wonders were not created in a remote antiquity, but in the epoch of the Great Empire, and that their descriptions were later displaced and reassigned to imaginary centuries and distant lands. One of the most striking examples is the so-called Egyptian Labyrinth, described by classical authors as a structure so immense and complex that it rivaled the pyramids. The reconstruction identifies this Labyrinth not with a vanished monument in Africa, but with the underground engineering complex of Moscow, created and expanded in the sixteenth century.

The starting point is the existence of a large underground Moscow. The reconstruction treats it not as a romantic legend, but as a real and only partially explored system of tunnels, chambers, wells, stone staircases, and sealed passages, especially concentrated around the Kremlin. It cites the work of the explorer Ignatiy Stelletsky, who spent years collecting information, searching archives, and attempting excavations. His notes describe deep dungeons beneath Kremlin structures, multiple large tunnels, walled doors, sealed hatches, suspicious voids behind walls, and unusually vast rooms supported by pillars. In one recorded case he describes a cache about nine meters wide filled with white-stone pillars, and in another a vaulted room about six meters in diameter, as well as discoveries cut short by administrative obstruction.

In the reconstruction’s view, the resistance that met Stelletsky’s efforts is not incidental. It is described as a repeated pattern of suppression, blocked access, or discrediting reports, including the refusal to publish some of his compiled materials and the termination of his work after months of excavation. The text emphasizes that he believed key underground routes existed, including

passages connecting Kremlin towers to the river and long tunnels under central Moscow, some of which were encountered in partial form during metro construction and related works.

This underground picture becomes central when compared with the "Egyptian Labyrinth" described by Herodotus and Strabo. Traditional scholarship places the Labyrinth near the Faiyum, associates it with a pharaoh, and speaks of thousands of rooms. The reconstruction instead asks a different question: what kind of real structure could produce the kind of bewilderment these authors convey, a structure whose purpose later writers only partly understood? The answer offered is a fortified, compartmentalized, multi-courtyard complex tied to canals, locks, and waterworks, with confusing passages that required guides, and with a surrounding water system that made it appear like an island.

Strabo's description is especially important in this comparison. He speaks of Lake Moeris and a canal system with locks, emphasizing that engineers could store and distribute water through controlled mouths of the canal. The reconstruction states that this feature matches Moscow's engineered waterways and lock systems created in the imperial building era, and that the Kremlin in particular was once surrounded by water in a way that could be described as an island in a lake.

Strabo then turns to the Labyrinth itself and describes a "large palace composed of as many palaces as there were formerly nomes," an equal number of courtyards surrounded by pillars, "all in one line and forming one building, like a long wall," with entrances opposite the wall. He stresses the existence of long covered ways with winding passages communicating with each other, such that no stranger could find his way without a guide. The reconstruction interprets this as a memory of a fortress-and-corridor complex comparable to the Kremlin defensive wall line, paired with a subterranean or semi-subterranean network of passages that could confuse an outsider.

A further link is made through the name of Lake Moeris. The reconstruction proposes that "Moeridos," rendered as consonants, is close to the epic name Smorodina, which in Russian folklore is explicitly connected with the Moskva River and appears in tales and songs. On this reading, the "lake" around the Labyrinth is not in Africa at all but is the Moscow river system itself, with canals that once helped form a water ring around the Kremlin.

The reconstruction also frames this as a technological signature of the Great Empire. The scale of Moscow construction in the sixteenth century is treated as enormous, spanning both surface fortification and underground engineering. The underground complex is described as a "city under the city," whose scale modern inhabitants do not realize because they live above it, and whose systematic exploration has never been completed.

At this point the reconstruction makes a broader move. It argues that once a monumental object is torn from its true setting and thrown back into imagined antiquity, later historians and archaeologists begin to search for it in the wrong place. This is why, in this model, the "Egyptian Labyrinth" is discussed endlessly in books while remaining effectively absent as a verified ruin in modern Egypt. The reconstruction explicitly remarks that there is no Labyrinth in modern African Egypt and that "Labyrinth" survives there mainly as a later mapped name and a set of inherited quotations rather than as a clearly preserved structure.

The same chapter ties the Labyrinth to the biblical Tower of Babel. Medieval artists, it argues, often depicted Babel not as a thin spire but as a massive honeycombed city-tower, a labyrinthine anthill of

chambers. The reconstruction reads this as an echo of the same imperial construction program: the "tower" reflecting pyramid-building imagery, and the "city" reflecting the labyrinthine Moscow complex. The Tower of Babel is repeatedly pictured on the bank of a large river, which the reconstruction reads as a clue linking it to the Moskva River as well as to the Nile, treating both as imperial construction sites of the same epoch.

This interpretive chain leads to a single conclusion inside the reconstruction. The Egyptian Labyrinth is not a mysterious marvel of a vanished third millennium before Christ. It is the displaced description of a real imperial engineering complex built in the sixteenth century, centered on Moscow and its fortress core. Herodotus and Strabo, on this view, did not invent fantasies about a mythical Egypt; they recorded imperfect, partly misunderstood accounts of Great Empire construction, later relocated by the expanded chronology to create the illusion of deep antiquity.

Part VIII

The Mechanism of the false Scaligerian Chronological Construction

How Time Was Stretched

According to the reconstruction, the Scaligerian system was not created by forging thousands of fake chronicles from scratch. It was constructed primarily by recalculating dates, choosing extreme solutions, and then reorganizing existing medieval material into a vastly extended timeline.

The key technical lever was the calendar.

In the XVI–XVII centuries, chronology was still considered a mathematical discipline. Joseph Scaliger and Dionysius Petavius treated chronology as a computational science. They attempted to calculate the dates of major Christian events — especially the Nativity of Christ and the First Ecumenical Council — using astronomical reasoning about equinoxes and calendar cycles .

The reconstruction emphasizes that these calculations were not final, not universally accepted, and not canonized by the medieval Church. In fact, in Constantinople disputes about the date of Christ's birth continued until the XIV century . This is crucial: it shows that even in late medieval times, the chronology was unsettled.

Scaliger's version was therefore only one competing proposal. It became dominant later.

The reconstruction identifies a fundamental principle underlying Scaligerian dating:

"the older the better."

When several chronological solutions were mathematically possible, the most ancient one was chosen .

This principle had enormous consequences. If a celestial configuration could fit multiple centuries, the earliest fitting date was preferred. Each such choice pushed events further into the past. When repeated across many anchor events, this produced centuries of artificial depth.

This was not a single act of falsification but a consistent directional bias.

The dating of the Nativity and the Council of Nicaea depended on the position of the vernal equinox and the rate at which it shifts along the zodiac.

The reconstruction shows that the medieval chronologist Matthew Blastares calculated equinox chronology but made two specific mistakes:

• an incorrect rate of equinox shift
• a six-day error in determining his contemporary equinox

When both errors are corrected, his chronology changes dramatically .

The reconstruction argues that Scaliger effectively mixed versions of Blastares' system — partially corrected, partially uncorrected — and then canonized the result .

In other words, the foundation of modern chronology rests on:

• incomplete medieval calculations
• inconsistent correction of known errors
• retroactive canonization of a provisional scheme

The text explicitly states that the Scaligerian system was "introduced into scientific circulation" in unfinished form and then canonized in the XVII century .

This canonization transformed a working hypothesis into dogma.

The Gregorian calendar reform of the XVI century is treated in the reconstruction not merely as a technical correction but as part of a broader chronological consolidation.

The reform created "old style" and "new style" dating systems .

Behind discussions of epacts, lunar cycles, and Easter tables, the reconstruction claims there lies a deeper confusion — possibly intentional — that obscured fundamental chronological inconsistencies .

The calendar became both a technical and ideological instrument. Once the new scale was fixed, earlier documents had to be reinterpreted to fit it.

Chronology is not maintained only by numbers; it is maintained by texts.

The reconstruction provides a concrete mechanism for how older historical memory can be erased: change the alphabet.

It describes how Russian script reforms in the XVII–XVIII centuries rendered older Glagolitic and early Cyrillic texts unreadable to later generations. Once the script changed, books became inaccessible. They could then be destroyed without even needing to read them. One only had to identify the old font .

This is presented as a practical method of historical reset:

1. Reform the script.
2. Remove older manuscripts from circulation.
3. Destroy or archive them.
4. Publish a new official version.

After two generations, the old history becomes physically inaccessible.

The reconstruction explicitly states that such reforms made it “easy to destroy the true history — by simply destroying the books”.

Chronology did not become dominant by mathematics alone.

The reconstruction states that after the defeat of the old imperial structure, a systematic rewriting of history began in Western Europe and in Russia under the early Romanovs .

It explicitly names XVIII-century German historians — Miller, Schlözer, Bayer — as compilers of the final Russian version .

This rewriting had two goals:

• ideologically elevate Western Europe
• erase the memory of Tartaria = Great Empire

The reconstruction describes chronology as the most important technical tool in this ideological restructuring .

Once the extended timeline was established:

• Rome became ancient.
• Egypt became prehistoric.
• Biblical history moved two thousand years backward.
• The Horde disappeared into “Mongol invasions.”

The same medieval events were duplicated into multiple artificial antiquities.

By the XVIII century, chronology was transferred from mathematics to “humanities.” This had a decisive effect.

The reconstruction states that once chronology became a historical discipline rather than a mathematical one, historians without strong astronomical training avoided rechecking foundational calculations .

Chronology froze in its XVII-century form.

For three hundred years, the system was no longer recalculated from astronomical first principles. Instead, it was inherited.

Thus the falsification — whether initially accidental, biased, or political — became structurally permanent.

Conclusion of the Mechanism

According to the reconstruction, the Scaligerian system was created through:

• selective chronological solutions (“older is better”)
• mixing corrected and uncorrected astronomical calculations
• canonizing unfinished medieval work
• calendar reform that masked inconsistencies
• alphabet reform that severed textual continuity
• political rewriting under new dynasties
• institutional transfer of chronology away from mathematics

No single act created the extended timeline. It emerged through cumulative directional bias combined with later enforcement.

The result was the stretching of medieval history across two artificial millennia.

Part IX

The Physical Erasure of the Great Tartarian Empire

The Editing of Bells in the Moscow Kremlin

The reconstruction argues that the Romanov rewriting of history was not confined to manuscripts. It extended to metal, stone, and monumental objects.

One of the clearest examples given is the large bell standing in front of the Archangel Cathedral in the Moscow Kremlin. It is officially dated to 1552, bearing the inscription “summer 7060, 3rd July,” referring to the era from the creation of the world .

At first glance, the bell appears to confirm the accepted version of history. It names Czar Ivan Vasilievich and gives the expected date. However, close inspection reveals that the inscription is not cast as part of the bell, but soldered letter by letter onto the surface after the original inscription had been removed .

The convex inscriptions on bells are normally formed during casting: wax letters are applied to the mold and molten metal fills the spaces, producing a smooth integral surface. On this bell, however, the surface under the inscription is uneven, beaten, and roughly processed. The letters appear clumsy and attached afterward, with metal smudges visible beneath their edges .

The reconstruction interprets this as direct physical evidence that an earlier inscription was deliberately cut off and replaced.

If so, the question arises: what was written originally?

The source states that the Romanovs had strong incentive to eliminate references that preserved the memory of the Great Horde Tartarian Empire. Therefore, inscriptions naming titles inconsistent with the new narrative would have been removed and replaced with corrected versions .

The pattern is not isolated. Other XVI-century bells show partially erased inscriptions. In one Pskov bell of 1544, parts of the inscription were erased while decorative elements remained intact . In another case, the name of Czar Boris Fyodorovich was knocked off the Annunciation bell donated to the Trinity-St. Sergius Monastery .

The text concludes that bell inscriptions were systematically reviewed and corrected where necessary .

The reconstruction then draws attention to the disappearance of the largest XVI-century bells.

According to the referenced bell history publication, several massive bells once existed:

• The 1000-pood bell of Vasily III (1533)
• The 2200-pood “Swan” bell of Ivan IV
• The 2000-pood “Godunov” bell
• The 3233-pood bell of 1600 cast for the Assumption Cathedral

These were among the largest bells in the world .

Yet none of them survived.

By contrast, smaller and less significant bells remain. Only three XVI-century bells are preserved in the Kremlin, and even those are described as not the most characteristic examples .

The reconstruction argues that this pattern is unlikely to be accidental. Russia demonstrably possessed advanced bell-casting technology, as shown in seventeenth-century drawings depicting the raising of enormous bells in Moscow .

If the largest bells existed and later disappeared while smaller ones survived — and if surviving examples show edited inscriptions — then the disappearance is interpreted as intentional destruction rather than random loss.

Melting such bells would remove inscriptions, dedications, and titles cast into their surfaces. The physical metal could be reused while eliminating inconvenient testimony.

Even more significant than bells were written records.

The reconstruction describes the fate of the so-called archive of Ivan the Terrible. It states that the Romanovs likely removed and opened the underground royal archive, dividing its contents into two parts:

• A large portion allegedly destroyed
• A smaller portion edited and reissued as “authentic” documents

The text is explicit: old documents, especially defters and Horde-era records, would have been burned .

It further claims that the surviving “old princely letters” displayed today lack the tugra — the authentic imperial sign used on genuine medieval royal documents — suggesting that they are later Romanov-era reproductions rather than originals .

The destruction of archives is described as systematic. The inventory of the Czar's archive reportedly survived "accidentally," while the majority of chests containing original documents did not .

Thus, according to the reconstruction, the Romanovs achieved two things simultaneously:

1. Removal of primary Horde documentation.
2. Creation of edited replacements aligned with the new narrative.

The destruction of material evidence coincided with political consolidation.

After the defeat of the last Horde attempts to restore imperial unity in the eighteenth century, a final ideological restructuring took place. The Romanov regime, supported by Western European scholars, finalized the historical version that minimized or reinterpreted the Great Empire .

German historians such as Miller, Schlözer, and Bayer compiled the official version of Russian history in the eighteenth century .

Chronology became the central technical instrument of this restructuring.

The reconstruction argues that once the extended timeline was fixed and the archives revised, the physical remnants of the Horde state — inscriptions, bells, titles, archives — were either edited, melted, or destroyed.

After the Romanov period had institutionalized the extended chronology and erased much of the documentary memory of the Great Empire, the twentieth century introduced a new ideological framework: Marxist-Leninist historiography.

The Soviet state did not revive the memory of Tartaria. On the contrary, it inherited the Romanov-era historical structure and integrated it into a new ideological system.

In the early Soviet period, especially under the Cheka and later the NKVD, intellectual life was subject to strict political supervision. Historians were expected to conform to dialectical materialism. Any interpretation that emphasized imperial continuity, alternative chronologies, or non-Marxist explanations of state formation could be labeled counter-revolutionary.

Archival access became tightly controlled. Large portions of pre-revolutionary archives were reorganized, reclassified, or sealed. The state became the sole custodian of historical memory.

The reconstruction emphasizes a pattern that had already begun under the Romanovs: control the documents, control the narrative. Under Soviet rule this principle took bureaucratic form. Publishing houses were state-run. Academic appointments required ideological loyalty. Historical institutes operated under party oversight.

Scholars who deviated from official doctrine faced consequences. During the 1930s in particular, many intellectuals were arrested, exiled, or removed from academic positions under charges of anti-Soviet activity. Historical research that contradicted Marxist interpretations of feudalism, class struggle, or state formation could be suppressed.

The result was not necessarily the creation of a new chronology, but the freezing of the inherited one. The extended timeline remained untouched. Romanov-era frameworks were repackaged in

Marxist terminology. The Horde became a “feudal Mongol yoke.” Medieval empire became class exploitation. The imperial unity of Eurasia disappeared into economic determinism.

A striking example concerns the fate of the Bulgar chronicle known as Djagfar Tarikhy. According to the published account, this collection of Bulgar chronicles survived in a manuscript written in a national Bulgar-Arabic script. In the late 1930s, a campaign of destruction targeted books and manuscripts written in this “old alphabet.”

To save the text, Ibrahim Nigmatullin transcribed the chronicle into Russian alphabet notebooks. Soon afterward, he was reported to the NKVD and summoned for interrogation. At the time, possession of documents written in an old script could result in ten years in Stalin’s camps. The original folios in the old alphabet were reportedly found and destroyed by Chekists. The Russian-alphabet notebooks survived only because they were no longer in the prohibited script.

The account explicitly states that in the late 1930s there was a “campaign of total destruction of books and manuscripts written in our national Bulgar-Arabic script.”

The reconstruction uses this as a model of how historical memory can be physically erased through alphabet reform. Once the script changes, the old books become unreadable to new generations. They can then be confiscated and destroyed by officials who do not even need to understand their contents — they need only recognize the forbidden font.

The text makes the mechanism explicit:

After one or two generations, the overwhelming majority of people can no longer read their old books. They fall out of circulation. It becomes easy to destroy them by order. One does not need to understand what is written — only to identify the script.

This is presented as analogous to earlier Russian script reforms in the XVII–XVIII centuries, when Glagolitic and early Cyrillic forms were replaced and older books vanished from use.

Thus the Soviet campaign is interpreted not as an isolated incident, but as a continuation of a long pattern: change the alphabet, remove the sources.

Another example concerns the researcher Ignatiy Stelletsky, who investigated underground Moscow — the same subterranean complex identified in the reconstruction as the true “Egyptian Labyrinth.”

Stelletsky attempted to publish materials on underground Moscow but encountered persistent obstruction. Publishing houses refused to release his book under various pretexts.

During metro construction near the Kremlin, an ancient cemetery was discovered and destroyed in the course of tunneling operations.

Stelletsky cleared underground staircases and passages, only to find that at night someone deliberately damaged vaults, making further work dangerous. A negative report was then written by archaeologists from the Moscow branch of the State Academy of the History of Material Culture and circulated without informing him.

In 1933 he wrote directly to Stalin requesting permission to search for the library of Ivan the Terrible in the Kremlin. He received permission and excavated for eleven months. The works were

stopped in 1935. Stelletsky believed this occurred due to “court intrigues,” and he reportedly did not blame Stalin personally.

After his death, part of his archive was transferred to state archives, while other materials disappeared into private hands. Later authors used fragments of his underground Moscow plan without crediting him.

The reconstruction interprets this pattern — obstruction of publication, administrative interference, destruction of archaeological contexts, disappearance of materials — as consistent with a broader unwillingness to allow full investigation of Moscow’s subterranean past.

According to the reconstruction, the twentieth century did not create the falsified chronology. That had already been established in the XVII–XVIII centuries. But Soviet power ensured that alternative historical materials — especially those preserved in old scripts or outside official archives — would not easily survive or be published.

The destruction described includes:

• Confiscation and burning of manuscripts in prohibited alphabets
• Suppression of independent archaeological investigation
• Blocking publication of research on underground Moscow

Thus the Soviet period becomes, in the reconstruction, the final layer of stabilization over an already revised historical structure.

Part X

The Line of the Czars-Khans of Tartaria

The Rise of the Imperial Dynasty

After the vengeance campaigns of the XIII century and the consolidation of power in the Vladimir-Suzdal lands, the center of the World Empire shifted decisively to the northeast. The former Czar-Grad kingdom had been avenged and absorbed into a broader imperial structure. What emerged in the XIV century was not a fragmented principality but a centralized military state — the Russia-Horde (Tartaria) — which would later be remembered in distorted form as the “Mongol Empire.”

The rulers of this state were not tribal khans in the modern imagination. They were Czars-Khans — sovereigns combining supreme military command with imperial authority over vast territories stretching across Eurasia.

One of the early consolidators of this imperial line was Ivan Kalita. In the reconstruction, he appears not merely as a local prince of Moscow but as a ruler whose authority extended over the restructured imperial domains. Western chronicles preserve his image under altered names, particularly in the figure of Ludwig of Bavaria. The duplication reflects the process by which

Western Europe later detached itself from the imperial center while preserving its memory in renamed dynastic lines.

Ivan Kalita's reign marks the stabilization of tribute systems, the strengthening of military-administrative control, and the formation of Moscow as a strategic imperial capital. Under him, the Horde was not an external invader but the organized military estate of the state itself.

Dmitry Donskoy stands in conventional history as the victor of the Battle of Kulikovo. In the reconstruction, this event represents not a rebellion against a foreign yoke but an internal imperial conflict — a struggle within the ruling military structure of Tartaria.

Dmitry's role was that of a centralizing monarch confronting centrifugal tendencies. His military campaigns consolidated the unity of the empire during a period of internal strife. Western European chronicles preserve his reflection primarily in the figure of Charles IV. The parallels include chronological alignment, dynastic position, and political function within a large trans-regional state.

The duplication is not accidental. When Western Europe later constructed its own independent imperial narrative, it projected earlier imperial rulers into its own territory, assigning them new genealogies while preserving structural roles.

Thus Dmitry Donskoy appears twice in the later historical record: once in Russian memory, once in Western imperial annals.

Under Vasily I the imperial system continued to expand administratively. Trade routes, tribute networks, and military garrisons extended from Eastern Europe deep into Central Asia.

Western chronicles preserve Vasily I under the name Wenceslaus. The duplication follows the same pattern: similar reign lengths, similar political crises, similar dynastic positioning.

This is the period when Western Europe was still under strong influence of the imperial center. The Habsburg line, before its later transformation into a purely Western dynasty, functioned as a provincial branch of the greater imperial system. In European perception, the "emperors" were distant but legitimate sovereigns whose authority radiated from the northeast.

The idea that Moscow was peripheral belongs to later historiography. In the reconstruction, it was the metropolitan center from which legitimacy flowed.

With Ivan III the imperial structure reached new symbolic clarity. The double-headed eagle became firmly associated with the state. The concept of Moscow as the Third Rome crystallized.

In the reconstruction, "Ancient Rome" is understood as a reflection of this very empire. Thus Ivan III's reign corresponds in Western duplication to Frederick III.

This period marks several decisive developments:

The formalization of imperial heraldry.
The strengthening of centralized law.
The expansion of authority across Eastern Europe.
The redefinition of the relationship between military and ecclesiastical power.

Ivan III did not inherit a minor principality. He ruled a continental system.

The Western duplication into the Habsburg emperor Frederick III demonstrates how the memory of imperial unity survived even after political separation.

Vasily III ruled during a period of mounting tension within the empire. Administrative centralization intensified. Religious questions sharpened. Provincial elites grew restless.

In Western Europe, this ruler appears as Maximilian I.

The duplication aligns not merely in chronology but in political character: both figures preside over a complex, multi-regional imperial formation facing internal pressures.

This is the threshold of the great fracture.

Ivan IV, later called “the Terrible,” occupies a central place in the imperial line. In the reconstruction, he corresponds to Charles V of Western Europe.

Under Ivan IV the empire confronted rebellion on multiple fronts. The Kazan campaigns represent suppression of internal revolt rather than conquest of foreign territory. The Oprichnina represents a radical restructuring of the military estate in response to betrayal and fragmentation.

The Western Reformation coincides with these same events. As the empire weakened, Western provinces asserted independence. Religious schism and political rebellion were intertwined.

The Great Strife that followed was not the collapse of a medieval Russian state, but the fragmentation of a world empire.

Ivan IV’s reign thus marks both the zenith and the beginning of irreversible division.

A peculiar and often misunderstood episode in conventional history is the enthronement of Simeon Bekbulatovich.

In the reconstruction, this reflects the dual structure of imperial authority. The empire operated with both military and administrative heads, sometimes personified in distinct figures.

Western chronicles preserve echoes of this duality in overlapping reigns and shared titles among Habsburg rulers.

The temporary elevation of Simeon demonstrates that the imperial system was not a simple hereditary monarchy but a complex hierarchy balancing clan, military estate, and sacred legitimacy.

The late XVI and early XVII centuries brought open fracture. False Dmitrys, internal coups, foreign interventions — these are remembered as chaos.

But in the reconstruction, this chaos reflects the disintegration of the centralized Tartarian system under pressure from internal rebellion and external ideological restructuring.

The Romanov accession did not create a new Russia. It marked the successful seizure of the imperial core by a faction aligned with the Westernized narrative.

From this point forward, the Czars-Khans would be reinterpreted as national rulers of a regional state. Their global role would be minimized. Their reflections in Western Europe would be treated as separate and ancient dynasties.

The line of the Czars-Khans, once rulers of a continental empire, would be folded into a shortened national history.

Yet the structural parallels preserved in Western chronicles, heraldry, and dynastic succession still testify to their former unity.

This completes the main arc of the imperial dynasty before fragmentation.

Part XI

The Administrative Structure of Tartaria

The Dual Principle of Power

The Tartarian, or Russia-Horde, Empire was not a loose confederation of tribes, nor a purely feudal monarchy in the later European sense. It was a structured and hierarchical state built upon a dual principle of governance: military command and sacred authority.

At its summit stood the Czar-Khan. This title itself reveals the synthesis: “Czar” expressing imperial and sacred legitimacy, “Khan” expressing supreme military leadership. The ruler embodied both dimensions, yet beneath him the empire operated through a deliberate division of functions.

The reconstruction identifies this duality in biblical language as the division between the “King of Israel” and the “King of Judah.” The first represented the head of the military administration — the Horde. The second represented the head of the priesthood — the metropolitan authority. These were not separate states, but two arms of a single organism.

This explains recurring historical phenomena: temporary dual enthronements, parallel titles, and the presence of powerful metropolitans whose authority rivaled that of princes. The empire was stabilized not by concentrating all power in one administrative channel, but by balancing two estates — the sword and the altar.

In later historiography, the word “Horde” was transformed into an image of nomadic chaos. In the reconstruction, it signifies something entirely different: the organized military estate of the empire. The Horde was not an external conqueror of Russia. It was the armed structure of the state itself.

Its functions included:

Collection of tribute and taxation.
Maintenance of roads and communications.
Enforcement of imperial decrees.
Protection of trade corridors.
Mobilization of provincial forces.

The empire’s territorial scale demanded mobility. Garrisons were positioned along strategic rivers and steppe corridors. Cossack formations functioned as frontier guardians, border enforcers, and expeditionary forces. The word “raty,” often translated as army, signified organized regiments tied

directly to imperial command. These were not feudal levies but structured military units embedded into administrative districts. Thus, the Horde was a professional administrative-military estate integrated into governance.

Tartaria extended across enormous geographic space: Eastern Europe, Siberia, Central Asia, and, in earlier unified phases, Western Europe and parts of the Near East. Such scale required layered administration. The empire was divided into large territorial regions governed by appointed princes, khans, or voivodes. These were not independent monarchs but imperial governors. Tribute was not random plunder. It was systematic taxation. Records of tribute collection later misinterpreted as foreign oppression were, in reality, the fiscal backbone of the state. Trade routes from the Volga to the Baltic, from the Black Sea to Central Asia, were supervised by military-administrative outposts. River systems functioned as highways. Control of waterways ensured logistical unity. The imperial center did not micromanage daily local affairs but maintained authority through tribute oversight, military presence, and dynastic appointment.

One of the distinctive features of Tartaria was the integration of Slavic and Turkic populations within a single imperial structure. Later nationalist narratives separated these groups sharply. The reconstruction presents them as components of one political body. Administrative language, military terminology, and court ritual reveal blended traditions. Titles, uniforms, heraldic symbols, and even personal names demonstrate synthesis rather than division. This explains why the so-called "Mongol invasion" left no clear ethnic rupture in Russia: it was not a foreign occupation but a reorganization of internal power under the Horde military estate. The imperial elite included both Slavic princes and Turkic commanders. Loyalty was defined by service to the empire, not ethnicity.

Under Ivan IV, the empire underwent dramatic restructuring known as the division between Zemshchina and Oprichnina. Conventional history portrays this as madness or terror. In the reconstruction, it represents a systemic attempt to suppress internal aristocratic rebellion. The Zemshchina embodied the traditional administrative nobility — landed elites and provincial authorities. The Oprichnina was a newly formed military-administrative corps directly loyal to the Czar-Khan. By separating territories and reassigning authority, the ruler sought to neutralize disloyal elements and centralize command. This restructuring, though harsh, reflects the pressures faced by a vast empire confronting internal fragmentation and external ideological rebellion. The mass executions in Novgorod and other cities are interpreted not as arbitrary cruelty but as punitive measures during a period of acute internal conflict.

Religious authority in Tartaria was not independent from state power. The metropolitan hierarchy functioned as a stabilizing arm of imperial legitimacy. Control of the calendar was especially significant. Passover dating, Easter calculation, and ecclesiastical chronology were instruments of political unity. When Western Europe later shifted calendrical systems, this represented not merely astronomical correction but symbolic independence from imperial center.

Church councils, canon law, and liturgical uniformity were tools of cohesion across enormous distances. The empire understood that spiritual fragmentation leads to political fragmentation.

The double-headed eagle symbolized the dual governance of the empire — east and west, military and spiritual, two centers united under one crown. After the imperial split during the Reformation era, many Western coats of arms transformed the eagle into a single-headed form. This symbolized

the severing of one half of imperial unity. The destruction or alteration of the main imperial crown reflects the same political break. Symbols were not decorative. They encoded the administrative philosophy of Tartaria.

A continental empire requires rapid communication. Mounted couriers, river fleets, fortified towns, and winter road systems allowed messages to travel vast distances. The empire's geography favored longitudinal river corridors. The Volga, Don, Dnieper, and other rivers served as arterial lines. Cossack hosts operated as mobile rapid-response units, capable of both defense and expansion. This explains how campaigns across Europe and Asia were logistically feasible within the medieval technological context.

The administrative structure of Tartaria began to fracture in the late XVI century. Provincial elites aligned with emerging Western powers. Religious schism divided loyalties. The unified tribute network weakened. Once the dual principle of governance was disrupted, balance collapsed. The Romanov seizure of power represented not merely dynastic change but structural transformation. The empire's universal model was replaced with a territorially confined monarchy.

Administrative memory was recoded. The Horde became foreign oppressor. Tribute became humiliation. Imperial unity became myth. Yet beneath rewritten chronicles, the structural traces remain: synchronized reigns, duplicated dynasties, heraldic continuities, and geographic memory.

The administrative system of Tartaria was coherent, hierarchical, and continental in scope. It functioned for centuries as a unified organism before fragmentation.

The symbolic system (double-headed eagle, crown)

The symbolic system of Tartaria was not ornamental decoration but a condensed political language through which the empire expressed its structure, theology, and universal claims. Among all its signs, none was more important than the double-headed eagle. Later historiography treats it as a borrowed Byzantine emblem or a dynastic curiosity, yet within the reconstruction it represents the very formula of imperial governance. The two heads did not merely look east and west in a geographical sense; they signified the dual nature of supreme authority — the unity of military and sacred power, the fusion of Horde and metropolitan administration, the balance between the sword and the altar. The empire governed enormous territories stretching across continents, and the eagle expressed this simultaneity of horizons. It was a sign of indivisible sovereignty over two spheres that must never fall apart.

The persistence of the double-headed eagle across Europe, Asia, and even in allegedly "ancient" contexts reveals how deeply the symbol penetrated the imperial space. Coats of arms in Western Europe preserved it long after political separation had begun. Only after the great schism of the Reformation and the fragmentation of the empire do we observe a curious transformation: in many Western heraldic traditions, the eagle becomes single-headed. One head is effectively "cut off." This is not merely artistic simplification but political symbolism. A single-headed eagle represents a provincial sovereignty, a break from universal unity. The western provinces, having detached themselves from the imperial center, retained the eagle but altered it, unconsciously preserving memory of former unity while signaling independence.

The imperial crown functioned in similar fashion. The main golden crown of the Great Empire, according to the reconstruction, was not preserved in its original form. Later museum crowns, often presented as ancient regalia, differ markedly in structure and symbolism from depictions in older images. This discrepancy suggests not organic evolution but deliberate replacement. When an empire fractures, its regalia becomes dangerous memory. A crown embodies continuity; to destroy or alter it is to interrupt legitimacy. Thus, the disappearance of the principal imperial crown corresponds to the political dismantling of Tartaria. What survives in various regional crowns are reflections — fragments of a once-central regalia system distributed among successor states.

Symbols in Tartaria were administrative instruments. They marked coins, standards, seals, fortresses, and official documents. They communicated hierarchy instantly across linguistic and ethnic boundaries. In a state uniting Slavic and Turkic populations, visual language ensured cohesion where dialects differed. The double-headed eagle on a banner declared the presence of unified authority more effectively than any proclamation.

Even the orientation of the eagle carried meaning. When both heads faced outward symmetrically, the empire was whole. When stylized asymmetrically in later Western adaptations, the balance had shifted. The symbolic mutation parallels the administrative collapse described in the historical narrative. The fragmentation of the empire is mirrored in the fragmentation of its heraldry.

Eastern Tartarian imperial emblem

The symbolic system therefore confirms the structural interpretation of Tartaria. It was conceived not as a regional monarchy but as a universal state conscious of its dual foundations and continental reach. When the empire disintegrated, its chronicles were rewritten, its regalia altered, its eagle divided — yet the marks remain embedded in European heraldry and regnal iconography. Through these signs, the memory of the Great Empire persists, encoded not in narrative texts alone but in the enduring language of symbols.

The Western “reflections” of Russian rulers

The Western “reflections” of Russian rulers form one of the central pillars of the reconstruction. According to this model, when the unified Tartarian Empire began to fragment in the XVI–XVII centuries, Western Europe did not invent entirely new dynasties out of nothing. Instead, it preserved, reinterpreted, and displaced the memory of earlier imperial rulers, assigning them to a separate “Holy Roman” or Habsburg line and projecting them deeper into the past. Thus, what later appeared as parallel and independent Western history is understood as a duplicated chronicle of the same imperial center.

In this reading, the so-called Holy Roman Emperors are not an unrelated Germanic dynasty but reflections of the Czars-Khans of the Russia-Horde. The duplication follows structural lines: similar reign lengths, comparable political crises, analogous military campaigns, and corresponding dynastic positions. When the imperial core ruled both East and West, its rulers were remembered across the entire territory. After the split, Western provinces preserved those rulers within their own genealogies, gradually detaching them from their northeastern origin.

Ivan Kalita, consolidator of Moscow and organizer of tribute networks, appears in Western chronicles under the figure of Ludwig of Bavaria. Both occupy similar chronological positions and preside over comparable processes of centralization. Dmitry Donskoy, remembered in Russian sources as victor in a decisive internal imperial struggle, corresponds structurally to Charles IV in the Western line. The pattern continues: Vasily I aligns with Wenceslaus; Ivan III, the great consolidator and bearer of the imperial eagle, parallels Frederick III; Vasily III reflects Maximilian I; and Ivan IV, ruler at the moment of continental crisis, corresponds to Charles V.

The significance of this parallelism lies not merely in name comparison but in dynastic graph structure. When the succession of reigns is plotted statistically, the order, duration, and relative position of rulers align with remarkable precision. What appears in conventional historiography as two independent imperial lines — one in Russia, one in Central Europe — emerges as a single duplicated sequence separated by chronological displacement.

This duplication explains a longstanding puzzle: why Western Europe in the late Middle Ages still conceived of empire as a universal authority rather than a purely territorial monarchy. The very title “Holy Roman Emperor” implies inheritance of a prior universal state. In the reconstruction, that universal state was Tartaria itself. The Habsburg emperors, before becoming fully Westernized figures, represent provincial administrators or reflections of the central Czar-Khan authority. When Western Europe detached politically and ideologically during the Reformation era, it retained the imperial memory but localized it.

Thus the Western emperors become echoes of the same sovereign power once radiating from the imperial center. The duplication also clarifies why heraldic symbols, regalia, and court rituals display striking similarities across regions later considered culturally distinct. They derive from a common imperial framework.

When the Scaligerian chronology extended history backward, these duplicated rulers were assigned to different centuries and presented as ancient precursors of modern European states. The result was

the illusion of deep antiquity and parallel development. In reality, according to the reconstruction, the European and Russian imperial narratives of the XIII–XVI centuries describe the same political organism observed from different provincial perspectives.

The Western "reflections" are therefore not coincidences but the fossilized memory of unity. Through them, the shadow of Tartaria remains embedded within the fabric of European dynastic history, even after the empire itself was fragmented and its chronicles rearranged.

Suppressed themes of Russian history (Zemshchina vs Oprichnina, Kazan = Khazar rebellion, etc.)

Among the most obscured and distorted episodes in Russian history are the internal conflicts of the XVI century, especially the division between Zemshchina and Oprichnina and the campaigns against Kazan. In conventional historiography these events are framed as eruptions of tyranny, irrational cruelty, or foreign conquest. Within the reconstruction, however, they represent structural crises inside a vast imperial organism struggling to preserve unity during a period of fragmentation.

The Zemshchina embodied the traditional administrative and aristocratic order of the empire. It consisted of the established boyar elite, provincial governors, landed nobility, and long-rooted power networks tied to regional authority. This estate had grown powerful over generations of imperial expansion. In a continental state such decentralization could become dangerous, especially when provincial elites began to pursue autonomous interests or align themselves with emerging Western forces during the period of religious and political schism.

The Oprichnina, introduced under Ivan IV, is typically portrayed as a reign of terror without rational foundation. Yet when viewed structurally, it appears as an extraordinary administrative mechanism designed to bypass entrenched elites and reassert direct authority of the Czar-Khan. A new military-administrative corps, personally loyal to the sovereign, was formed. Territories were reorganized. Lands were confiscated from suspect nobles and reassigned. The state was effectively divided into two operational zones: one governed by the traditional order, the other by the new centralized apparatus.

This division was not ideological madness but emergency governance during internal rebellion. The violent episodes — executions, confiscations, punitive expeditions — reflect the intensity of internal struggle within the imperial core. The tragedy of Novgorod, remembered as massacre, is interpreted in this framework as suppression of a major separatist center at a moment when imperial cohesion was at risk. In a state spanning continents, a successful secession of a key commercial city could have triggered cascading fragmentation.

The Kazan campaigns, likewise, are conventionally presented as conquest of a foreign Tatar khanate. In the reconstruction they take on a different meaning. Kazan is identified with the Khazar or internal rebellious zone — not an external enemy but a region resisting central authority. The war against Kazan thus resembles a civil war within the empire, a struggle between central power and a provincial stronghold asserting independence. The later transformation of this episode into a

national conflict between Russians and Tatars obscures the earlier reality of integrated Slavic-Turkic administration within a single state.

These suppressed themes reveal how later historiography reframed internal imperial crises as either barbaric despotism or ethnic conflict. The Horde was recast as foreign yoke; internal reform became madness; civil war became conquest of alien peoples. Such reinterpretations conveniently support the narrative of a fragmented medieval Russia gradually emerging from oppression, rather than a powerful continental empire experiencing internal schism.

Even the religious dimension of these conflicts was recoded. The great schism of the XVI century — contemporaneous with the Western Reformation — is reduced in Russian narrative to domestic church disputes. Yet within the broader reconstruction, it represents part of the same continental rupture that divided the unified Tartarian structure into competing political and confessional blocs.

By isolating Zemshchina and Oprichnina from their imperial context, later historians transformed systemic crisis into personal pathology. By depicting Kazan as foreign, they concealed the integrated character of the empire. What survives in the chronicles, however, still hints at scale, intensity, and structural depth far exceeding that of a regional monarchy.

These episodes, when restored to their proper framework, cease to be anomalies. They become signs of an empire under strain — powerful, expansive, yet vulnerable to internal fracture at the very height of its reach.

Star maps and imperial symbolism

Beyond regalia and heraldry, the reconstruction proposes that the imperial memory of Tartaria was also encoded in the sky itself. The star maps, constellations, and zodiacal imagery of the late medieval period are interpreted not as relics of remote antiquity, but as symbolic chronicles of events that unfolded during the height of the empire. In this reading, the heavens functioned as a monumental, universal tapestry in which political and religious history was preserved in visual form.

The zodiac is treated not merely as an astronomical belt but as a structured narrative cycle. Its first half is interpreted as a condensed Gospel in symbolic language. The sequence of constellations corresponds to stages in the life and passion of Christ, placed not in remote antiquity but in the medieval epoch. Thus celestial imagery becomes theological historiography, embedding sacred events within the cosmic order. The sky serves as an eternalized manuscript, resistant to textual alteration.

The second half of the zodiac is associated with imperial struggle. The image of a mounted warrior confronting a dragon — preserved in the figure later known as Saint George — is linked to the military campaigns of the empire. This warrior motif reflects not only religious symbolism but the armed expansion and defense of Tartaria. The dragon, in this interpretation, embodies rebellious forces or hostile strongholds subdued during imperial consolidation.

Several northern constellations are read as direct imperial emblems. Bootes is associated with a great khanic figure, identified with Batu Khan or Ivan Kalita, symbolizing the organizing authority of the Horde. Ursa Major and Draco are interpreted as representing the two principal halves of the empire — the Russia-Horde core and the Ottoman-Ataman branch — coexisting within a single celestial field. Cepheus is linked with Kithei or Scythia, suggesting remembrance of eastern territories integrated into imperial structure.

Cassiopeia is seen as reflecting the crucifixion motif, its star pattern corresponding symbolically to the cross. In this way, the Passion is not only narrated in texts but inscribed in stellar geometry. Orion, crossing the celestial river Eridanus, is interpreted as a warrior figure advancing toward a fortified stronghold, echoing historical campaigns toward Czar-Grad. The constellation of the Ship of the Argonauts is associated with the great transoceanic voyage identified with the discovery of America, transforming classical myth into encoded memory of medieval navigation.

Other constellations are read through technological and political lenses. The Unicorn is interpreted as symbolizing early firearms or artillery — the "horn" representing the barrel of a gun — suggesting that even military innovation was projected into the sky. Hydra and the Cup evoke apocalyptic imagery, aligning with periods of turmoil and religious upheaval within the empire.

This celestial symbolism operates on multiple levels. It fuses theology, military memory, and imperial geography into a single cosmic schema. Unlike manuscripts, which could be edited or destroyed, the constellations remained fixed. Their meanings could be reinterpreted, but their forms endured. Thus, according to the reconstruction, the star maps preserve fragments of authentic medieval memory long after terrestrial chronicles were rearranged.

The sky, in this perspective, became the final archive of Tartaria. Its constellations, inherited by later astronomy under the guise of classical antiquity, are reinterpreted as monumental emblems of the empire's sacred and political history. Through them, imperial symbolism extended beyond crowns and banners into the very vault of heaven, transforming the cosmos into a mirror of earthly sovereignty.

Mediaeval maps showing Tartaria

Mediaeval maps preserve one of the most striking visual testimonies to the former scale of Tartaria. Long before modern atlases standardized national borders, European cartographers depicted vast expanses of Eurasia under the name "Tartaria" or "Great Tartary." These designations were not minor annotations in remote corners of parchment. They often occupied enormous territories stretching from Eastern Europe across Siberia and into the Far East, sometimes extending toward North America. Such representations contradict the later narrative that reduces Tartaria to scattered nomadic tribes or a short-lived "Mongol yoke."

In many XVI–XVII century maps, Tartaria appears as a coherent geopolitical space. Its borders may be fluid, but its name dominates northern Eurasia. Moscow, Siberia, Central Asia, and adjacent regions are frequently grouped under variations of the same imperial designation. The scale alone suggests recognition of a unified territorial entity rather than fragmented khanates.

Certain cartographic traditions also preserve older geographical names that later disappeared from common usage. Large parts of Russia are labeled “Scythia” or “Sarmatia,” echoing classical terminology but applied to mediaeval geography. This blending of so-called “ancient” and contemporary names is often dismissed as ignorance on the part of cartographers. Within the reconstruction, however, it reflects the compressed timeline in which antiquity and the Middle Ages overlap. The mapmakers were not confusing epochs; they were recording realities later separated artificially by extended chronology.

Some maps present curious anomalies that challenge conventional historical narratives. Oceans and seas carry names unfamiliar today or applied to different bodies of water. Regions of North America appear connected conceptually to Siberian territories, suggesting awareness of transcontinental continuity. In certain early XVIII-century maps, vast areas of Siberia and northwestern America are left as “white spots,” indicating political or administrative transitions rather than complete ignorance.

Cartographers such as Gerard Mercator and later Russian mapmakers produced numerous maps, many of which have not survived or are known only in fragmentary form. The disappearance of large portions of early cartographic output parallels the broader pattern of archival loss described elsewhere. Maps are political documents. When political reality changes, old maps become inconvenient.

The very persistence of the term “Tartaria” on European maps into the XVIII century demonstrates that the concept of a great northern empire was widely recognized outside Russia itself. Only in later centuries did the name gradually vanish from atlases, replaced by more fragmented territorial designations aligned with emerging national narratives.

Today, high-resolution scans of many of these historical maps are publicly accessible. Even official institutions preserve them. The Library of Congress, for example, hosts large-format mediaeval and early modern maps in which Tartaria is clearly labeled across immense regions of Eurasia. These maps are not hidden artifacts from obscure collections; they are catalogued and digitized in governmental archives. Their testimony remains visible to anyone willing to examine the cartographic record.

Thus, mediaeval maps function as geographic memory. They record a political reality later minimized or reinterpreted. While chronicles can be rewritten and regalia altered, the parchment of old atlases still bears the name of Tartaria spread across continents, a cartographic echo of the Great Empire’s former scope.

Part XII

The Dual Structure of Power: The Military Horde and the Priesthood

At the foundation of Tartaria’s political system stood a principle that later historiography fragmented and misunderstood: the deliberate balance between military command and sacred

authority. The empire was neither a purely secular autocracy nor a theocracy ruled by clerics. It was a dual organism in which the Horde and the priesthood functioned as two coordinated arms of a single sovereign structure.

The Horde represented the organized military estate of the empire. It was not an invading force imposed from outside, but the disciplined executive mechanism of the state. Its commanders enforced law, secured borders, supervised tribute, and maintained communications across vast distances. The Czar-Khan, as supreme head of the Horde, embodied active authority — the power to mobilize, punish, defend, and expand. Through the Horde, imperial decrees were translated into action.

Parallel to this stood the priesthood, headed by the metropolitan hierarchy. If the Horde ensured order in space, the priesthood ensured order in time. It regulated the calendar, sanctified authority, interpreted doctrine, and unified the population through liturgy and ritual. In a multi-ethnic empire stretching across continents, religious uniformity was not merely spiritual but administrative. Shared feast days, synchronized fasts, and standardized rites created cohesion where language and local custom differed.

The duality of this structure appears in biblical language as the division between the “King of Israel” and the “King of Judah.” In the reconstruction, these are not separate ancient kingdoms but symbolic representations of the two branches of imperial governance. The military ruler — Israel — commanded the earthly forces. The spiritual ruler — Judah — oversaw sacred legitimacy. Together they formed a stable equilibrium.

This system explains the recurrent phenomenon of parallel authority figures in imperial history. Powerful metropolitans sometimes stood alongside the Czar-Khan with near-equal influence. Ecclesiastical councils could legitimize or challenge political decisions. Yet neither branch functioned independently. The priesthood did not command armies; the Horde did not determine doctrine alone. Their cooperation preserved unity.

The double-layered governance also provided resilience. In times of military crisis, the Horde could act decisively while the priesthood maintained ideological continuity. In periods of internal dissent, religious authority could stabilize regions where armed force might provoke rebellion. The empire survived for centuries precisely because it did not rely solely on coercion or solely on belief, but on a synchronized interplay of both.

When this balance weakened in the XVI century, fragmentation accelerated. Religious schism undermined the priestly arm just as provincial revolts strained the military estate. The great internal conflicts — including the division between Zemshchina and Oprichnina — can be understood as attempts to restore equilibrium between these two pillars.

Later narratives simplified this system into either oriental despotism or ecclesiastical autocracy. The nuanced architecture of dual power disappeared from textbooks. Yet the traces remain: in titles combining sacred and martial language, in rituals that fused coronation with consecration, and in the persistent memory of an empire governed by both sword and altar.

Thus the political structure of Tartaria was built not on singular domination but on dual sovereignty harmonized under the Czar-Khan — a model that enabled a continental state to maintain coherence across immense geographical and cultural diversity.

The political vocabulary of the Old Testament, when read through the reconstruction, reflects not remote Near Eastern monarchies but the internal structure of the Great Empire of the XIV–XVI centuries. In this context, the "Kingdom of Israel" and the "Kingdom of Judah" are interpreted not as two small ancient states in Palestine, but as two designations for the same imperial organism — Tartaria — seen through the lens of dual governance .

Reconstruction formulates this division explicitly. The Israeli king is identified as the head of the Horde, that is, the military administration. The Judean king is identified as the Metropolitan, the head of the priesthood . Thus the biblical terminology encodes the same dual structure we have already described: sword and altar, army and clergy, executive force and sacred authority.

The word "Israel" is interpreted as "Fighter for God," while "Judah" is rendered as "Glorifier of God" . In this framework, the Israelites are not an ethnic group of antiquity but the military estate of the empire — the Horde itself. They are those who defend and expand the state under divine banner. The Judeans, by contrast, represent the clerical estate — the organized body of priests, metropolitans, and patriarchs who maintain doctrine and ritual.

The Israeli king, therefore, is not a tribal chieftain of ancient Levant but the Czar-Khan of the Empire . He commands armies, directs campaigns, oversees tribute, and enforces imperial order. When the Bible describes wars of the kings of Israel, the reconstruction reads these as reflections of military campaigns of the Russia-Horde.

The Judean king corresponds to the Patriarch or Metropolitan, positioned next to the Czar-Khan and exercising authority over the clergy . In Western provinces of the empire, this duality manifested visibly in the relationship between secular rulers and the Pope. The Pope, in this interpretation, occupies the role of "king of Judah," sharing authority with, and at times rivaling, the secular sovereign .

Geographically, after the partial separation of the two great components of the empire — Russia-Horde and Ottomania = Atamania — the terminology is said to have shifted. Israel became associated primarily with Russia-Horde, regarded as the military foundation of the entire state. Judah became associated with Ottomania = Atamania, whose capital was Gospel Jerusalem = Czar-Grad = Constantinople, the religious center of the empire .

Thus, in this reconstruction, the Israelite king originates not from "ancient" Palestine but from the imperial core of the Russia-Horde. His authority is continental. His campaigns are those later fragmented into Assyrian, Babylonian, Persian, and other "ancient" wars. The biblical narrative becomes a theological retelling of imperial history, with titles translated into sacred language.

When read in this way, the succession of Israeli kings in the Books of Kings is not a disconnected ancient chronicle but a stylized reflection of the line of Czars-Khans. Their conflicts with the priests of Baal, their struggles with rebellious provinces, and their alliances and wars are interpreted as symbolic representations of real political tensions inside Tartaria.

The term “Israelite king,” therefore, signifies the supreme military ruler of the Great Empire — the Czar-Khan as head of the Horde — clothed in biblical vocabulary but rooted in the mediaeval structure of Tartaria itself.

Religious schism of XVI century

The religious schism of the XVI century occupies a central place in the reconstruction of imperial history. It is presented not as the birth of entirely new religions from ancient roots, but as the fragmentation of a previously unified Christianity that had served as the spiritual foundation of the Great Empire.

According to the reconstruction, in the XII–XV centuries there existed a single royal, apostolic Christianity, closely tied to imperial authority. This unified faith provided the ideological cohesion of Tartaria. Its liturgy, symbols, and hierarchy extended across vast territories under the joint authority of Russia-Horde and Ottomania = Atamania. Western Europe, at that time, remained within the orbit of this imperial-religious system .

The decisive rupture began in the XV–XVI centuries, when the previously united Christianity split into several major branches that later acquired the names Orthodoxy, Islam, Catholicism, Buddhism, and Judaism . These labels, however, crystallized only in the XVII–XVIII centuries. At the moment of separation, they were not yet rigidly defined confessions but evolving factions emerging from a common source.

The reconstruction insists that comparative religion scholars of the XIX century correctly observed profound similarities among these traditions, yet misinterpreted them due to reliance on extended chronology. Rather than Christianity borrowing from earlier pagan cults, the model proposes the opposite: the unified imperial Christianity branched outward in the XVI–XVII centuries, each new branch inheriting substantial elements of the former cult while modifying doctrine and symbolism .

Symbolism was divided along with theology. The broad cross became characteristic of Orthodoxy; the narrow cross of Catholicism; the six-pointed star—originally one form of the Christian cross—became associated with Judaism; the crescent with star—also interpreted as a transformed cross—became emblematic of Islam . What later appeared as separate religious symbols are thus understood as redistributed elements of a once unified iconographic system.

Politically, the schism coincided with rebellion in Western Europe. In the second half of the XVI century, Western European governors of the Horde revolted against the distant authority of the Czar-Khan seated in Novgorod the Great . The ideological banner chosen for this political secession was religious reform. Lutheranism, which arose in the West, became the doctrinal slogan of independence .

Martin Luther himself is characterized in the reconstruction as primarily a religious reformer rather than a political revolutionary. Yet Western elites adopted Lutheranism as justification for separation from imperial center. What later became known as the Reformation is thus interpreted as both theological divergence and geopolitical revolt .

In Russia, parallel phenomena were described under the term “heresy of the Judaizers.” The reconstruction argues that Romanov historians later displaced these events chronologically, shifting aspects of the XVI-century conflict into earlier periods in order to obscure their true scale and context .

Simultaneously, within the empire itself, Kazan = Khazar became a focal point of religious realignment. In the middle of the XVI century, the Kazan Czardom reportedly adopted Judaism and attempted to separate from the imperial structure . This internal rupture may have intersected with Western Protestant movements, suggesting that religious fragmentation was not isolated but part of a wider imperial crisis.

As rebellion spread in Western Europe, the imperial center prepared what later chronicles call the Livonian War. In the reconstruction, this conflict is understood not as a limited regional struggle but as an attempt to suppress the Reformation across the whole of Western Europe . Romanov-era historiography later reduced the scale of this confrontation, presenting it as a protracted war between Russia and a small Baltic region, thereby concealing its continental dimension.

Thus the religious schism of the XVI century appears as the spiritual face of imperial fragmentation. A unified Christian empire divided into confessional blocs. Political governors transformed into sovereign monarchs. Shared symbolism was partitioned into separate religious identities. The dual structure of Israel = Russia-Horde and Judah = Ottomania, once harmonized within a single system, began to pull apart .

The outcome was irreversible. From the XVII century onward, the former unity of faith and empire survived only in altered forms, while new states and confessions constructed independent histories for themselves. The reconstruction views this moment not as the dawn of modern pluralism, but as the decisive break in the religious and political unity of Tartaria.

St Isaac and Vatican Cathedrals

One of the most visually striking correspondences invoked in the reconstruction concerns the monumental domed architecture of St. Peter’s Basilica in the Vatican and St. Isaac’s Cathedral in Saint Petersburg. At first glance they are separated by geography, political tradition, and—according to conventional chronology—by distinct architectural schools. Yet when examined side by side, their structural language, proportions, and symbolic program reveal profound similarity, suggesting a shared architectural tradition rather than independent invention.

Both cathedrals are dominated by an enormous central dome rising above a massive drum and supported by colossal piers. The spatial composition is centralized and axial: a vast interior volume crowned by a hemispherical vault that asserts vertical supremacy over the surrounding structure. The dome is not merely decorative; it is the organizing principle of the entire building. It concentrates visual and symbolic power at the center, elevating the sacred space beneath into a cosmic axis between earth and heaven.

St. Isaac's Cathedral, later said to have been completed in the XIX century but attributed to an earlier imperial architectural lineage, presents a monumental dome encircled by a colonnaded drum and supported internally by massive granite columns and piers. The engineering solution is overt and emphatic: weight is distributed through visible structural supports. The load-bearing elements are expressed architecturally, giving the impression of strength and permanence. The dome rests upon a clearly articulated ring of pillars that stabilize the thrust and define the interior geometry.

Tartarian Empire coat of arms at Italy, Rome, Vatican

St. Peter's Basilica in the Vatican likewise centers on a colossal dome, often attributed to Michelangelo's redesign in the XVI century. The form is strikingly similar in silhouette: a high drum pierced by windows, a hemispherical vault rising above, and a lantern crowning the apex. Yet historical accounts acknowledge the immense technical difficulties faced during its construction. The architects struggled with the problem of stabilizing such a vast span. Various reinforcement strategies were introduced over time, including chains and buttressing solutions intended to counteract outward thrust.

Within the reconstruction, the similarity is not accidental. The monumental dome tradition is interpreted as part of the imperial architectural language of Tartaria. The dome symbolized universal authority, celestial order, and sacred kingship. Its scale communicated imperial magnitude. When such architecture appears in both Russia and Italy in closely related forms, the reconstruction suggests continuity rather than coincidence.

The argument extends further: if the unified empire once encompassed both eastern and western provinces, its architectural canon would naturally manifest across its territories. After

fragmentation, Western Europe preserved and recontextualized elements of this canon. Later historical redating could then assign Italian examples to earlier centuries, presenting them as prototypes, while Russian examples would be treated as later adaptations. In this view, chronology inverts the direction of influence.

The comparison between St. Isaac's and St. Peter's thus becomes emblematic. Both structures rely on the visual rhetoric of colossal scale, centralized domed space, monumental colonnades, and axial symmetry. Both project an image of universal dominion through architectural mass. The difference in certain structural solutions—such as the more visibly articulated pillar system in St. Isaac's—can be interpreted as variations within a shared tradition rather than evidence of independent origins.

Furthermore, the very challenge of constructing such domes underscores the sophistication of the underlying engineering knowledge. Massive domes require mastery of load distribution, masonry curvature, and foundational stability. The recurrence of similar solutions across distant regions suggests transmission of technical expertise within a common cultural sphere.

In the reconstruction, this architectural parallel is another material trace of imperial unity. Stone preserves memory differently than chronicles. Even if written histories are rearranged and dates reassigned, monumental architecture remains as testimony. The massive dome rising above Rome and the massive dome rising above Saint Petersburg appear not as isolated achievements but as twin expressions of a single imperial aesthetic—an aesthetic attributed to Tartaria and later absorbed into the narrative of Western antiquity through chronological displacement.

Beyond the comparison of monumental domes, the reconstruction points to a broad network of architectural correspondences linking Russia, Constantinople, Germany, Italy, and Western Europe into a single imperial building tradition.

One important example is the so-called Aachen Cathedral, also known as the Aachen Dom. In the reconstruction, this structure is interpreted not simply as a Carolingian chapel but as a "Khan's House," an imperial residence-temple built within the orbit of the Great Empire . The very term "Dom" is emphasized as being identical to the Russian "dom," meaning house, and connected linguistically to imperial terminology. The cathedral is described as Kaiserdom, that is, the Emperor's House, underscoring its status as an imperial sanctuary .

Visitors who have seen both Aachen and Hagia Sophia in Istanbul reportedly note the similarity between them. Although Aachen is smaller and not an exact copy, historians themselves acknowledge parallels in the placement of columns within vaults and in the use of rich mosaics . The reconstruction explains this similarity by proposing that these buildings were erected during the same imperial epoch, deliberately modeling provincial cathedrals on the central sanctuary of Czar-Grad. Hagia Sophia functioned as the archetype, and its architectural grammar was replicated across the expanding empire to signal religious and political subordination .

Another striking architectural case concerns the Moscow Kremlin and its identification with biblical Jerusalem. The reconstruction asserts that the Old Testament Book of Nehemiah describes not an ancient Levantine city but the transfer of the imperial capital to Moscow and the construction of the Kremlin in the XVI century . The correspondences between the biblical description of walls, gates, towers, and restoration works and the features of the Kremlin are described as detailed and

systematic . In this view, Moscow became the “second Jerusalem,” while Czar-Grad on the Bosphorus remained the “evangelical Jerusalem” of the Gospels .

The idea of reproducing sacred architecture is further illustrated by the construction of “New Jerusalem” near Moscow in the XVII century. There, hills were renamed Zion, the river Istra was renamed Jordan, and the central cathedral reproduced the Holy Sepulchre, including the tomb associated with Mount Beykoz in Istanbul . This deliberate duplication demonstrates how sacred geography and architecture were transferred and reconstructed within the imperial sphere. The model was not Palestine as known today, but the Bosphorus region and later Moscow.

Architectural symbolism also reveals the former unity of religious iconography. On the facade of the Catholic cathedral in Burgos, Spain, a large six-pointed star is clearly visible . Today this is labeled exclusively as the “Star of David,” yet the reconstruction emphasizes that before the religious split it functioned as a common Christian symbol. Its presence on Western cathedrals is thus interpreted as evidence of shared symbolism inherited from unified Christianity. Only after the schism did separate branches appropriate specific emblems and redefine them as exclusive markers .

Similarly, in St. Petersburg, the Church of the Savior on the Spilled Blood consciously echoes St. Basil’s Cathedral in Moscow, reproducing its distinctive domes shaped like Ottoman-Ataman turbans . The spiral, bulbous forms are presented as part of an older imperial tradition, not as isolated Russian eccentricities. Their recurrence across centuries signals continuity of an architectural vocabulary rooted in the era of the Great Empire.

Even artistic depictions inside Western cathedrals are cited as traces of this shared tradition. In the Aachen Dom museum, old images of the Crucifixion show a T-shaped cross with a large strait or river nearby, aligning visually with the Bosphorus setting of the reconstruction’s Gospel Jerusalem . Such details are interpreted as architectural-artistic memory of Czar-Grad’s geography embedded within Western sacred art.

Taken together, these examples form a coherent architectural argument. Centralized domed cathedrals, imperial “houses” called Dom, mosaics modeled on Hagia Sophia, Old Testament “restored Jerusalem” of Nehemiah is identified with Moscow’s Kremlin, replicated sacred landscapes near Moscow, shared symbols such as the six-pointed star, and consistent dome typologies across East and West all point, within the reconstruction, to a single imperial architectural canon.

Later chronologists, by redating structures and fragmenting political history, reassigned these buildings to separate national narratives and different centuries. Yet stone, mosaic, dome, and plan continue to display structural unity. Architecture thus becomes one of the most tangible witnesses of Tartaria’s former continental presence, preserved not in rewritten chronicles but in the enduring geometry of its sacred spaces.

Part XIII

United States of America

After the transatlantic expedition identified in the reconstruction with the voyage of Columbus—interpreted as the biblical Noah crossing the “great waters”—the history of America unfolds not as the accidental discovery of an unknown continent, but as the second stage of imperial expansion carried out by Russia-Horde = Israel and Ottomania = Atamania = Judah .

In this framework, the fleets that departed from the western coasts of Europe in the XV century did not represent isolated Genoese entrepreneurship, but organized imperial navigation. The Atlantic crossing marked the extension of the Great Empire into the Western Hemisphere. Simultaneously, other imperial forces are said to have moved eastward through Siberia and across the Bering Strait, entering North America from the northwest . Thus America was approached from two directions: across the ocean and across the northern land bridge.

The reconstruction maintains that the civilizations later labeled as Maya, Aztec, Inca, and Toltec were not prehistoric indigenous anomalies, but cultural formations that developed within the sphere of this imperial expansion . Their monumental architecture, pyramid complexes, advanced calendars, and imperial administrative systems are interpreted as products of a transplanted and adapted imperial tradition.

The XV century therefore marks the beginning of American colonization by the unified empire. The term “promised land,” used in biblical narratives, is read as symbolic language for newly conquered territories overseas. The flood narrative becomes a metaphorical account of the oceanic crossing. Just as Noah’s Ark carried chosen survivors into a renewed world, the imperial fleets transported administrators, soldiers, clergy, and settlers into a new continental domain.

In the XVI century, as religious and political schism intensified in Europe, the American territories remained connected to the imperial center. Tribute and resources were distributed between the two capitals, Novgorod the Great and Czar-Grad . Western Europe itself was still regarded as subordinate to the distant Czar-Khan, and the Atlantic territories formed part of this same global structure.

However, the Reformation rebellion in Western Europe fundamentally altered the trajectory of the American lands . As Western governors revolted against imperial authority under the banner of Lutheran reform, they gradually asserted control over transatlantic possessions. What later historiography presents as Spanish, Portuguese, French, and English colonial empires is interpreted in the reconstruction as the provincial appropriation of formerly unified imperial territories.

The fragmentation of the Great Empire in the late XVI and early XVII centuries opened the way for regional powers to consolidate independent states across the Atlantic. American cities, ports, and settlements that conventional history attributes to national colonial initiatives are seen as reorganizations of earlier imperial outposts.

By the XVII century, as the Romanovs came to power and the final rupture between Russia-Horde and Ottomania deepened , the American territories increasingly fell under the influence of Western European successor states. The ideological and political split of the empire thus translated into competing colonial administrations in the New World.

The decisive transformation occurred in the XVIII century. The reconstruction links the emergence of the United States in 1776 to the broader division of the remnants of Russia-Horde between the Romanovs and new Western formations . The so-called American Revolution is interpreted not solely as a colonial rebellion against Britain, but as part of the final redistribution of imperial inheritance.

In this view, the United States appears as a newly formed political entity arising from the collapse of universal empire. Its founding in 1776 corresponds chronologically with the weakening of centralized authority in Eurasia and the reallocation of territories formerly under unified control . The new republic inherited lands that had once been colonized within the imperial framework of Tartaria but were subsequently absorbed into Western political systems.

American cities established in the XVII–XVIII centuries—such as those along the Atlantic seaboard—are thus situated within a larger narrative of imperial fragmentation. Their grid patterns, monumental public buildings, and neoclassical forms reflect, in the reconstruction, not imitation of ancient Rome but adaptation of a still-recent imperial architectural language whose chronology was later extended artificially backward.

The division of the religious heritage of the Great Empire also reached America . Protestant denominations flourished in the new republic, echoing the Western European Reformation. Catholic missions expanded in southern regions, reflecting the Ottoman-Ataman branch's earlier religious influence. The plurality of American confessions thus mirrors the earlier schism of unified Christianity.

By the end of the XVIII century, the political map of North America displayed independent states rather than provinces of a continental empire. Yet in the reconstruction, this independence represents not the birth of civilization in a new land, but the final phase of disintegration of a once-unified world system.

The narrative that begins with Columbus as Noah culminates in the establishment of the United States as a successor polity emerging from imperial collapse. Beneath the conventional story of discovery, colonization, and revolution lies, according to the reconstruction, the afterimage of Tartaria's transoceanic expansion and subsequent fragmentation.

Thus the history of the United States, from its XV-century contact to its XVIII-century statehood, is embedded within the larger arc of the Great Empire: expansion across oceans, consolidation of overseas provinces, rebellion of western governors, religious schism, and final division of imperial lands among new national powers.

The reconstruction continues the American narrative into the XVIII century by placing the emergence of the United States within the broader division of the remnants of the Great Empire. In the table of events for this period, the war of the Romanovs with "Pugachev" and the emergence of the United States of America in 1776 are presented side by side . This juxtaposition is not

accidental. It reflects the idea that upheavals in Eurasia and the birth of a new state across the Atlantic were interconnected episodes within a single process of imperial fragmentation.

According to the reconstruction, after the XVI–XVII century schism and the eventual seizure of power by the Romanovs, the unified imperial structure was progressively dismantled . Western Europe had already separated under the banner of the Reformation. The Ottoman-Ataman branch had diverged. What remained of the Russia-Horde core entered a prolonged period of internal struggle and redefinition.

In the XVIII century, this struggle manifested in major conflicts that conventional history treats as regional disturbances. The war associated with Pugachev is interpreted not merely as a peasant revolt, but as a significant episode in the redistribution of imperial inheritance . In parallel, across the Atlantic, a new political entity was formally declared in 1776.

The reconstruction views the establishment of the United States not simply as colonial secession from Britain, but as the crystallization of territories that had once been integrated—directly or indirectly—into the imperial sphere formed during the XV-century transoceanic expansion . When Western European provinces detached from the central Czar-Khan authority in the XVI century , their overseas domains followed their political trajectory. Over time, these territories developed autonomous administrative structures.

By the XVIII century, the cumulative effects of religious division, dynastic realignment, and geopolitical rivalry produced a new configuration. The reconstruction explicitly speaks of the "division of the remains of Russia-Horde between the Romanovs and the newborn United States of America" . This phrase suggests that the American state emerged within a global redistribution of influence that followed the collapse of universal empire.

From this perspective, the American Revolution acquires broader significance. It coincides chronologically with the weakening of centralized imperial structures in Eurasia. The year 1776 marks not only the drafting of a declaration in Philadelphia but also a symbolic milestone in the transfer of power from old imperial frameworks to new national polities.

The religious landscape of the United States further reflects the earlier schism. Protestant denominations, rooted in the Western Reformation rebellion , became dominant in many regions. Catholic traditions, linked to earlier branches of unified Christianity , persisted in others. The plurality of confessions in America thus mirrors the division of the once unified Christian cult described in the reconstruction.

Urban foundations and civic architecture in the young republic often employed neoclassical forms—columns, domes, porticos—traditionally attributed to admiration for ancient Rome. Within the reconstruction, such forms are interpreted differently. Rather than imitating remote antiquity, they are seen as inheriting architectural language that had circulated through the imperial network before chronology was artificially extended. The recurrence of centralized domes and monumental civic layouts on both sides of the Atlantic is therefore read as continuity of an imperial aesthetic rather than revival of a lost classical age.

As the XVIII century progressed, the Romanov state consolidated its authority over Eurasian territories, while the United States consolidated its authority over large areas of North America. The

earlier universal model gave way to parallel sovereign states. Where once tribute had been distributed between Novgorod and Czar-Grad , now independent fiscal and political systems operated.

Thus the American story, in the reconstruction, does not begin with wilderness settlement nor end with independence from Britain. It is embedded in a longer arc: XV-century expansion across the ocean , XVI-century religious and political rupture , XVII-century imperial fracture , and XVIII-century redistribution culminating in the formal birth of a new republic.

The United States emerges as one of the successor states formed from the disintegration of Tartaria's global structure. Its founding date, 1776, marks not the dawn of a new world detached from Eurasian history, but the final stage of a transformation that began with imperial conquest and ended with national reorganization.

According to the reconstruction, the Book of Mormon preserves an independent parallel account of the transoceanic migrations that mainstream history assigns to remote antiquity. It describes several waves of people crossing a great ocean to reach the American continent. These crossings are interpreted as reflections of the same XV-century imperial expansion identified with Columbus.

Two migration narratives are especially important.

First, the voyage of Nephi. In the Mormon narrative, Nephi builds a ship under divine instruction and crosses the ocean to a "promised land." The reconstruction interprets this not as a prehistoric Semitic migration, but as a reflection of the late medieval Atlantic crossing. The technological descriptions in the Mormon account — shipbuilding knowledge, metallurgy, weapons, compasses — are considered more consistent with a medieval rather than ancient context.

Second, the Book of Ether describes an even earlier oceanic crossing by the people of Jared. Their vessels are described as sealed, protected craft driven across the waters. The reconstruction explicitly compares these vessels to Noah's Ark and connects both to the Columbus expedition narrative. The "Flood" becomes symbolic of the oceanic crossing; the Ark becomes the fleet.

Thus the Mormon text is interpreted as preserving a memory of the same imperial voyages described elsewhere as:

– Noah's Flood
– The voyage of Columbus
– The conquest of America by Horde and Ottoman-Ataman forces

The reconstruction argues that the Mormon account contains structural elements that align with the XV–XVI century framework:

• Organized leadership structures
• Large-scale warfare in the Americas
• Advanced metallurgy
• Monumental construction
• Use of written records

These features correspond, in the model, to transplanted imperial administrative systems rather than to isolated prehistoric tribes.

The text also describes massive internecine wars in ancient America ending in near annihilation of civilizations. The reconstruction aligns these conflicts with the religious and political schism of the XVI–XVII centuries that fractured the Great Empire globally. In this reading, the catastrophic wars between Nephites and Lamanites reflect the same fragmentation process that divided Europe and Eurasia.

Importantly, the reconstruction does not treat the Mormon Bible as fiction. Instead, it considers it an independent chronicle composed outside the later European Scaligerian framework. Because Mormon tradition developed in relative isolation in the XIX century, it is viewed as preserving displaced fragments of genuine medieval history that had already been chronologically shifted in Europe.

Thus, in the reconstruction:

• The “Promised Land” of the Book of Mormon corresponds to North America after XV-century imperial arrival.
• Nephi’s voyage corresponds to the Atlantic crossing.
• Jared’s vessels correspond to the Ark narrative.
• The large American civilizations reflect Horde-Ataman colonization.
• The final destruction wars correspond to the global imperial schism.

The Mormon Bible therefore functions as a secondary witness to the same transoceanic expansion described in other textual traditions. Rather than representing ancient Israelite migration in 600 BC, it is interpreted as a re-narrated version of late medieval imperial movements into the Western Hemisphere.

Final Word

In closing, it is important to speak plainly about the nature of this work.

What has been presented in these pages is a coherent reconstruction of world history based on an alternative chronological model. It challenges the conventional Scaligerian framework that has shaped education, national identity, and cultural memory for centuries. For many readers, such a reinterpretation will not merely feel unfamiliar — it may feel destabilizing.

Generations have grown up identifying themselves with an “ancient” lineage: ancient Rome, ancient Greece, ancient Israel, ancient kingdoms stretching back thousands of years. These narratives are deeply interwoven with national pride, religious tradition, and personal identity. To question the chronological depth of these pasts is not a small intellectual adjustment; it can feel like the removal of historical foundation itself.

It is therefore understandable that many would resist such a reconstruction instinctively. When a person has learned since childhood that their civilization stands upon millennia of continuous antiquity, the suggestion that large parts of that timeline may be compressed, duplicated, or reassigned can seem implausible or even threatening. Cultural memory becomes a cherished inheritance — and any reinterpretation may appear to endanger it.

Yet throughout history, major revisions of worldview have always encountered resistance. The shift from geocentrism to heliocentrism, from mythic cosmology to astronomy, from static continents to plate tectonics — each transformation initially met disbelief. Intellectual discomfort alone does not determine truth.

This reconstruction does not seek to insult nations, religions, or peoples. It does not deny cultural achievements. Rather, it proposes that much of what has been labeled “ancient” may in fact belong to a more recent and unified medieval epoch, later expanded through chronological recalculation. In this view, humanity’s past is not diminished but reorganized. The achievements remain — only their placement in time changes.

Whether one ultimately accepts or rejects this model, it demands examination rather than dismissal. It invites readers to compare chronologies, re-evaluate parallels, reconsider maps, architecture, dynastic sequences, and symbolic systems. It asks that history be approached as an analytical discipline rather than an inherited narrative.

For some, the traditional timeline will remain convincing. For others, the reconstruction will appear more consistent with the patterns presented. Each reader must weigh the evidence and decide.

What can be said with certainty is that historical inquiry is never static. Narratives evolve as new methods and comparisons are applied. The past is not harmed by scrutiny; it is clarified by it.

If this reconstruction is correct, then the world’s history is not a fragmented mosaic of isolated antiquities, but the story of a once-unified civilization whose memory was later rearranged. If it is not, then the questions raised here still serve a purpose: they sharpen critical thinking and remind us that chronology itself is a constructed framework, not an untouchable dogma.

In either case, history remains a living field of inquiry — and its truth, whatever its final form, is worth pursuing with courage and intellectual honesty.